UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MAY 20 to JUNE 19

Healing: Every cell of my body is alive with Spirit, and perfect health stands forth.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I think and talk of God's prosperity eternally providing for me, and all my affairs respond with a steady flow of abundance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
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Health and Prosperity

CHARLES FILLMORE

ONE UNTRAINED in using the creative power of man's word does not understand the import of the decrees repeatedly made by those who are aware of this power, and are putting it into operation in certain statements for which there is no visible manifestation; for example, the Unity healing word for this period:

"Every cell of my body is alive with Spirit, and perfect health stands forth."

All Unity students are asked to join in making this statement daily at meditation periods whether they have any evidence of its truth or not. Those who have no knowledge of the creative power of words at once assume that such a claim is not only silly but also false. They have no evidence of the truth of these words, and to them their repetition is a waste of time.

But let us analyze man's mind and see how it operates. In the first place the mind is composed of ideas; which in their evolution are turned into thoughts and thoughts organized into things. Man is endowed by His Maker with dominion over all the activities of his mind, and whatever he decrees comes to pass. "Thou shalt also decree a thing, and it shall be established unto thee" is the statement of a truth that forms the basis of all expressions of man's mind.

Our decrees bear fruit whether we understand the law or not. However when we know that we shall be held accountable for our lightest word, as stated by Jesus, we are careful what we think and say.

When we analyze the part played by the mind we find that it is responsible for all the activities of the body. Every wink of the eye or move of hands or feet begins in mind and is carried right through to consummation by mind impulses. We take all this power of the mind in carrying forward the everyday affairs of our life as a matter of course and have slight conception of the far-reaching effects of the law involved. Our mind runs in certain well-worn grooves, and it requires more than average skill and force to guide them into new ways. Those who drive automobiles on country roads know how hard it is to keep the wheels from running in old ruts; which is a very crude illustration of the persistency of thought in following the habits of ancestry and the race.

But the ruts of matter are ridiculously weak when compared with tenacious mind concentrations, whose ideas pile up one upon another toward the attainment of a desired objective, restrained by no hand. Such havoc do the projectiles of the will produce that if it were not for the words of peace projected from the spiritually wise, the race would destroy itself. "But for the elect's sake, those days shall be shortened," said Jesus, whose words of peace shall save us from the ultimate annihilation of unrestrained war.

Moved on by the vortex of their unrestrained thoughts, men become lost in a wilderness of destructive thinking, and their only salvation is the injection into this vortex of a force that can break violence and restore the mind to normalcy. This is what Jesus Christ did for our race, and through Him we shall be saved from the satanic mob thought.

Jesus had attained the Son-of-God consciousness before He came to our rescue, as He revealed in one of His appeals to the Father: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Psychology has revealed the prime processes of human thought, how the mind visits upon the body its destructive emotions, and the conclusion seems logically to follow that men would profit by this revelation and curb their ignorant thinking and restore themselves to wisdom, health, and happiness. But have the discoveries of eminent psychologists saved them from the ills of the flesh? It is true they have taught people how to modify a deep-seated emotion or shift it to another zone of expression, but the average member of the race has gone on asserting himself as the slave of carnal mind and ultimate death. So we see that there is need of a supermind force being put within the reach of man by means of which he can pull himself out of the clutches of the worldly race thought. With all its faculties in order, Jesus provides this supermind of which we can lay hold through the exercise of our faith and word.

To lay hold of the Christ mind we must believe far beyond our sight. Also what we see to be true in thought we must proclaim to be true in manifestation. This is part of the law of creation and we must fulfill this law regardless of appearances. At the last supper Jesus, "took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me." Paul explains that we are to discern spiritually that we are eating and drinking the body of the Lord, and that if we do not realize this we bring condemnation upon ourselves; that is, we do not get the benefits of His superbody. "For this cause many among you are weak and sickly, and not a few sleep."

The Scriptures are running over the affirmations of unity with Christ by those who had not yet attained what they proclaimed. Paul says, "In nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body."

That all persons who accept Jesus Christ as their Saviour become members of His body is fundamental in the doctrine of Christianity. No scientific explanation of how this is accomplished is offered, but Jesus gives us the key in John

12:24: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." In John 12:32 also: "And I, if I be lifted up from the earth, will draw all men unto myself." And in John 14:3: "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also." The disciples complained that they did not know where He was going and did not know how to reach Him. His reply was "I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

When Jesus compared the death of His body to the sprouting and growth of grain of wheat He gave an illustration of fecundity to which all farmers can testify. Over twenty-three hundred kernels of corn were counted on a single ear, the multiplication of a single kernel. Medical authorities say that man has trillions of cells in his body, each having potentially all the energies of the whole organism.

Jesus undoubtedly understood all this and also how to raise those physically bound cells out of the bondage of sense into the freedom of Spirit, where those who needed them could lay their mind upon them and receive the quickening of His glorified body.

As there was no scientific understanding of man's spirit, soul, and body when this Scripture was given, the story had to be told in symbols, but the laws of that period are operative today and by the wise can be scientifically explained. We know that the mind that functions in matter cannot comprehend spiritual ideas, so parables, symbols, and various comparisons are necessary. We also know that Scripture writers were handicapped in the same way and we must interpret their symbols in modern terms.

A very popular belief is that Jesus is coming again in body form, as He went away. This is based upon the Ascension as described in Acts 1:9: "As they were looking, he was taken up; and a cloud received him out of their sight." Then two men stood by them in white apparel, who said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who

was received up from you into heaven, shall so come in like manner as you beheld him going into heaven."

This Scripture is taken literally, and millions have looked with longing eyes into the heavens for the bodily appearance of Jesus. However when we realize that the eye of sense cannot see heavenly things we have to give the real interpretation of Jesus' ascension. The cloud into which the disciples saw Him disappear was in their mind. He will come again as a quickening spiritual life in the same way. A belt of spiritual life surrounds the earth ever since that day that can be spiritually discerned and its regenerating energies appropriated, by those who subject themselves to its laws. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Springtime with God

Elizabeth D. Schumann

Dear God, the clean, sweet winds of springtime blow
  Across my heart to sing of peace again;
And every laughing brooklet in its flow
  Murmurs of hope for weary, striving men.

Down trails star-laced with dogwood bloom I walk
  With Beauty, and assume her still content;
I climb the greening hills again to talk
  With Spirit, under oak boughs gnarled and bent.

And I cannot believe that pain and strife
  Are greater than the power of Thy love!
Thy wondrous pattern of eternal life
  Is wrought in earth and sea and skies above.

Somewhere Thy springtime shall burst forth anew
In waking hearts, and all men shall be true!

The Father Indwelling

L. STEVENS HATFIELD

IN THE 1st chapter of Genesis we read: "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This is one of the most astounding statements in the Bible. Through it we learn that the Spirit of God is implanted in man at man's inception and lives and moves through him throughout his life. This Spirit we call Christ. Christ is God in action in man. Christ is man's breath of life.

In John 10:10 we read, "I [the Christ] came that they may have life, and may have *it* abundantly." Many of us ignore this truth of the indwelling Father when sickness and unhappiness and lack make their appearance in our life. We cry out against a God who is seemingly punishing us—for what? But often this sickness or lack or unhappiness is the way that we come into a realization of our indwelling Christ.

A certain poet has said,

"'Tis easy enough to be pleasant,
When life flows along like a song."

It is when the song ceases that we cry out against our ill luck, as we often call it. When disaster or disease overtakes us we look to outside sources for relief. Happily we do not always find it. We are then forced to turn within to the Father indwelling. The seeming evil thus becomes a relatively good thing, for through it we acquire an understanding of the Father and this understanding, once it becomes a part of our very being, will set us free from all disturbances for all time.

There is really no need for man to have a life filled with trouble and sorrow because if he will seek to know God, to stay in His presence always he will never be in trouble. It is when he goes to a "far country," away from his Father's house that material things, husks and swine, take possession of him.

"His breath goeth forth, he returneth to earth;
In that very day his thoughts perish."

The question often asked is, How can I become conscious or aware of the divine presence? You become conscious of the divine presence in the same way that you become conscious of love, or life, or joy, or peace. Consciousness of a thing is an inner awareness of it. A feeling that it is now present. This feeling can be cultivated, must be cultivated. Shakespeare, had one of his characters say, "Assume a virtue, if you have it not." I say assume a feeling of joy and peace and love and life and soon you may do away with the assuming in the realization of the reality. The feeling will be outpictured in your life and affairs.

Everything that the Christ in Jesus of Nazareth accomplished can be accomplished by the Christ in each one of us. Every man must feel after the indwelling Christ in his own heart and mind. He must seek in the silence of his own inner temple day after day and ask and give thanks and wait patiently for guidance. Mere denials and affirmations are not enough. God is Spirit, and in order to contact Spirit we must get back of words, we must "feel after him" if haply we may find Him.

God is the substance, the Spirit, of life in every thing in the universe. More of God means more of good. Let go of materiality and take hold of divine substance. Feel God working in you as you feel your breath working in you. Know that He is able to do all things for you. Hold fast to this thought. Stay in His presence mentally while you go about your outer affairs; they will straighten out with miraculous sureness.

Through a series of circumstances a Truth student I know became socially isolated. Her position seemed unbearable. She thought of leaving her family. She even went so far as to contemplate doing away with her physical body. Then one day the thought came suddenly that God, who fills all space, must be present here. He must be here with me this very moment; for did He not say, "Lo, I am with you always"? As she humbly bowed her head in acknowledgment of this promise the message that was given to Paul, the apostle, came

to her: "It shall be told thee what thou must do." In a flash came her answer. "Behold, I have given you authority . . . and nothing shall in any wise hurt you." "Tarry ye in the city [the place where you are], until ye be clothed with power from on high." Nothing in her outer life was changed immediately. Days dragged on with deadly monotony as before, but with her thoughts uplifted to the presence of God her life became easier, and within the year she was again in the midst of friends and congenial surroundings. She had proved Paul's words "To be spiritually minded [to rely on the indwelling Christ] *is* life and peace."

Through the power of your own indwelling Christ you have the solution to all your problems. You have within you the wisdom and strength to meet every change, every demand, every adjustment that may arise. In God you have your being. Accepting this fact, you cannot give way to doubt and uncertainty. God, radiant, complete, and constant, rules your mind, your body, and your affairs. Knowing this you can walk the shining high-road of life with courage, confidence, and joy, knowing for a surety that God's purpose for you is infinite good.

The life force in you was given to you by God. It is the invisible Spirit of God active in you—your own indwelling Christ—that gives you life, that makes you a living soul. At your inception God gave you His only-begotten Son: Christ life. During your fetal growing period this Spirit instructed every organ in your being-made body how to function. At your birth, your release into the world, God finished His material work in you, He breathed into your nostrils and you became a human being, the image and likeness of your Father, God.

Your recognizing the presence of the Spirit of God in you will solve all your problems. The invisible Spirit of God consciously recognized in your life will bring the power of the Spirit of God into your life. If you allow your God consciousness to be the ruling factor and the predominating thought in your life you will be manifesting here on earth the very

power that is God. Keep quiet before the presence of God. Keep your inner life sacred. Commune with God silently, continuously. Take all your problems to Him. Rest in the knowledge that He will bring them to fruition in as lovely a manner as He brings the rose from the bud.

"I and the Father are one." "The Father abiding in me doeth his works." The understanding of this Truth gave Jesus power over all error, and He proved that Truth can be practiced, understood, experienced, and rejoiced in by all.

God power is available every instant of your life. In Acts 17 we read, "God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things." As long as you live this breath of life—God—will be a part of you. It will "live" you, will be instantly available to you. It is a vast ocean of spiritual power. Every right thing in life that you desire can be yours because God in you, the Father indwelling, can not only show you the way to get these things but He can give them to you. If anything is puzzling you, if you are in doubt as to your next move, be still. "Be still, and know that I am God." Know that He is in you as omnipresent, omniscient, omniactive wisdom. Know that He is now telling you just what to do. Listen to His voice. Wait for Him to speak. Don't be thrown off the track by hoping the divine law will work. Know that it is working here and now, this very minute. Listen. Wait. Divine guidance will come to you as an idea, a chance word, a bit of something you may read. Watch for this guidance. Wait for it to come. Be expectant. Be receptive. And when it speaks follow its instruction without question or doubt.

How will you know that it is the Father speaking? You will know it in the same way that you now know that you are alive or happy or hungry—you will feel it. There is no other way.

Knowledge comes from within and proceeds outward. If

you have an idea, a thought from God, know that it can be accomplished in the outer. This does not mean however that you are to sit down and wait for God power to work in your life. "The kingdom of God is within you," so if God is to manifest Himself in your life He must do it through you and not to you. Just as the light in an electric-light bulb shines from its power within outward so must God shine from within you outward. It cannot possibly be any other way. However the glow must be constant. Many of us make beautiful use of the glow of the indwelling Father while we are in silent meditation with Him, but as soon as we go about our work again we turn the light off, just as we do when leaving a room where illumination is no longer needed, and finish our day in darkness.

Christ did not say that God dwelt in some men and not in others. He said, "The kingdom of God is within you": within every person born into the world, high and low, rich and poor, tall and short, fat and lean, educated and illiterate. God made man in His image and likeness. Do not make the mistake of thinking that you were not included when this marvelous gift was given. It is the gift of life, and the fact that you are alive proves that you have received the gift. What you do with it is what matters to you.

Did you ever have a lovely sparkling gift of silver given you? I did. A bowl so pure, so perfect, so shining that I thought it was too lovely for everyday use. I put it away from harm in a dark closet where no one could see it or touch it. One day I felt the urge to get it and look at it. Tears sprang to my eyes at my beholding. My lovely shining bowl was a dull black thing. I took it out into the light of day. With loving care I polished it and buffed it and stroked it back to its original beauty. I put it on my buffet and filled it with fruit and nuts and now and then a choice arrangement of vegetables fresh from the garden. It keeps alive and glowing, a delight not only to me but to all who see it.

Truth is like that. It must be used if it is to keep shining and bright. You can't tuck it away in a dark closet (of your

mind) until such time as you need it and expect it to come forth shining and lovely. You must use your gift of God—God's gift of Himself—every hour of every day. Keep it shining and bright and lovely and you will find no need for demonstration. You will be living Truth; you will be forever conscious of the Father indwelling doing His work.

Again someone may ask, How can I be sure that God is always with me? The answer is that He said He would be. "Lo, I am with you always" is His promise. It is as much in effect today as when it was given at the beginning of the world. Make every effort to become conscious of God. Have absolute faith that He is in you, even as your life is in you. In that consciousness you will become a magnet for everything good that you desire. Have such faith in God that you can literally feel Him helping you at all times. Refer everything to Him; then let Him help you. Too many people try to help God. He doesn't need your help, but you do need His. God is power, all power, the only power there is. Link yourself with this power and nothing will be impossible to you.

Off and on for several weeks a tooth had bothered me. It seemed perfectly sound yet was stubbornly determined to hurt. I sought the dentist who had cared for the family's teeth for years. He looked sharply at it, then abruptly he said: "There is nothing I can do for it. It is getting loose." Then at my apparent look of surprise he said, "Come up the next time you are in town and I'll X-ray it." I thanked him and left, his words "I can't do anything for it" a dismal foreboding in my ears.

I rang the bell for the elevator. As I waited the thought of power came suddenly to me. Power must be used to bring the elevator from the first floor to the fourth, where I waited. Whence came the power to move the elevator? From the dynamo, my mind told me. Where did the dynamo get its power? From an electric current. What is an electric current? God. God is all the power there is. If God power can move an electric elevator weighing at least a ton straight into the

air four stories, couldn't He move the power of health, which weighed nothing, into my tooth? Certainly He could, my mind said, but first there was something I had to do. When I wanted the elevator to come up four stories and carry me down to the street level I rang a bell. Now I must ring a bell in my mind for the power of healing to come to me. I believed the elevator would come to me when I signaled the operator. I must believe my Healer would come when I signaled Him. How would I go about signaling Him? Where was my bell? My bell was in my consciousness. I would touch it here and now, even as I had touched the elevator bell.

Closing my eyes I said silently: "I am now in your presence, Father God. Your indwelling Spirit is bringing me health. I have summoned. You have answered. I am healed. My tooth is now whole, sound, and perfect, established in its rightness. It is my gift from You. Your gifts are always perfect. My tooth no longer hurts. I give thanks here and now for Your prompt, efficient service."

My healing was instant. The tooth has given me no trouble from that day to this.

Someone has aptly said, "God is not a crutch on which to lean but a staff by which to rise and go forward." It is the Father's good pleasure to give you the kingdom, but you must have the faith and courage to lay claim to it.

Ponder these amazing statements.

"Ye shall seek me, and find me, when ye shall search for me with all your heart."

"Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

"It is God who worketh in you both to will and to work, for his good pleasure."

"For as many as are led by the Spirit of God, these are sons of God."

Believe in the power of God, the Father indwelling. Use Him, live Him, every minute of every hour of every day, and nothing shall be impossible to you.

Love Is the Fulfilling of the Law

NARADA EVALDT

JESUS TAUGHT: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

If we are to win a lasting peace, it is vitally imperative that we heed, understand, and obey these words.

God's love, like a strong, illuminating light, pours forth upon all His children. This love is not conscious of race, creed, or personality, creates no boundaries or divisions, and withholds from no one.

It is man who creates boundaries and divisions, racial boundaries, political boundaries, religious boundaries; forms prejudices, likes, and dislikes, and discriminates, separates, and chooses until he finally no longer has the ability to appreciate or the capacity to receive and use God's gifts wisely and impersonally.

So the great love God offers cannot find entrance and fill completely man's heart, for his mind is too busy with judgments, criticisms, condemnations, divisions.

Because we have forgotten how to receive and give this love the world is today darkened by greed, fear, and hatred.

Yet on every side we have examples to teach us the lesson of impersonal giving.

There is the flower, for instance. It blooms as colorfully and profusely on the high mountaintop, where the eye of man never rests, as it does in the cultivated garden of the flower lover. Its inner nature is to bloom, to send forth its perfume. This it does no matter where its roots may be. Its fragrance is given impartially to child and adult, saint and sinner, rich and poor, the black, and yellow races as well as the white.

Water gives impersonally, quenches the thirst of any who drinks.

The bird sends its song forth to all who will listen.

The wind, the rain, and the sun are impartial in the distribution of their gifts, never conscious of personality, intent only on giving; and he who is in tune with this outpouring benefits in direct proportion to his capacity to appreciate and receive.

In this same impersonal, impartial manner God showers His love on all alike. But we cannot fully appreciate, receive, and dispense this love to others until we have learned this truth: "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law."

Today, seeing on every side the sad and heartbreaking results of not obeying these words, I am awakening to my great responsibility to God and my fellow man. I am realizing that if I want to partake of and benefit to the full from this love, I must no longer neglect to give strict heed to Jesus' words: "This is my commandment, that ye love one another, even as I have loved you."

Just that, "Love one another." He did not teach that we are to love a faraway, unknown, abstract Being. We are to love one another.

Jesus instructed us further when He said: "But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil."

No compromise is offered here. Jesus did not say to love only our friends, our relatives, or those who love us. He said we are to love also those who do not show gratitude, kindness, and love in return. Our love is even to extend to those who injure us.

It is easy to love those who make us happy and return our love. It is comparatively easy to love those who are friendly and nearly always agree with us. But it is extremely difficult to have this same feeling of kinship for those who offend, slight, injure, or differ from us.

It is also human nature to carry into the present the memory of the past. If some person offended us yesterday or in days gone by, we always meet him with the memory of this past offense in our mind. We can't forget our injured feelings, and we find it difficult to understand how God can possibly love him as dearly as He loves us. We can't understand God's impersonal love, because "personal love" is the center of our universe.

The first step, then, in learning to love is to remove self-love and substitute Christ love and to practice thinking from and submitting every thought to the test of Christ love.

By this test I have been amazed and ashamed to see how many negative thoughts passed unnoticed before. Very soon I realized that to think an unkind, critical, or unlovely thought is not the only habit that must be stopped.

The little habit of making careless comments that are really not intended to hurt but that do arouse feelings of irritation in another; the telling of anything about a person, either present or absent, that is likely to embarrass him; the reporting of the failings and weaknesses of anyone just to make conversation; the cherishing of prejudice against persons never seen or known, solely on the basis of the comments of others or of articles read, and the voicing of this prejudice and thus coloring the opinions of others before they have had time or opportunity to form their own—all this stood between me and my goal. For the unintentional but careless thought, word, or act is as formidable a barrier as the premeditated.

In practice I found that the easiest way for me to erase from my mind inharmonious thoughts about another person was to confront myself with the fact that my hurt came because I was not receiving the treatment I expected or thought my due; or I was afraid that someone was taking from me some material possession or some person I loved, or that he could in some way destroy my happiness. All this unhappiness originated because I had forgotten that there is only the One and the One is love. My mind was centered entirely upon self. I was cutting patterns for others to fill. Anything that

disturbed these patterns agitated me personally, causing me to fear, resent, criticize, judge, condemn. If I was to obey Jesus' teaching to love I must also obey His injunction "Judge not." So my first task must be to forget self and self-sustained judgments.

Next I turned my thoughts to the person against whom I had held negative thoughts. I reasoned that if my resentment was the result of fear, was not the action on his part that aroused this resentment also born of fear? If he tried to take from me or withhold from me what I thought mine, maybe his fear of lack was so great that it dominated his mental and emotional life.

If his words or actions offended me, maybe they came from a heart that was lonely, fearful, and in doubt, and he struck out with harsh word and deed, not really at me but at the world that he felt was hurting him.

Any number of reasons could account for his actions, and every one was the result of not knowing love.

But Jesus had said: "Ye judge after the flesh; I judge no man."

If Jesus did not judge, was it my duty to do so? How could I? I did not have the power to read another's innermost fears, doubts, perplexities, cares. I could not know how earnestly he might be seeking God, nor how bitter might be the battle he was putting up to free himself from negative thoughts. Maybe he was more sincere in his search than I in mine.

This analysis was not made because I wanted to dwell on negative points but because it helped me understand that every unkind action is motivated by an inner fear. Knowing this aroused my compassion and tolerance and awakened love.

When I could put away the last trace of resentment, condemnation, and criticism, my mind was cleared of personalities. I was ready for meditation.

For this I took the words "God is love." I found that placing emphasis on the word *is* helped most, for it released thoughts of form from my mind. It portrayed to me a great

force enveloping and filling all space and all people.

When I met every discordant event in this way my sense of personal hurt faded. What had started the hurt no longer mattered, for it was so small compared with the understanding love that took its place. I now thought of the other person as one also striving to find and live Truth; not as one bent on inflicting pain or loss on me. I blessed him, for I understood that both he and I did as we did because we had not yet come to the true knowledge of God's love. We had not yet learned that any unkind word, act, or thought aimed at another hurts only the one who sends it, that it is a barrier he himself erects, cutting him off from God. No one else can separate him from God.

Practicing love brought out the best in me and also in the one toward whom this love was directed, even though the person was totally unaware of what I was doing.

I am sure this practice is what will make the world what God sees it to be. Love breaks down resistance that harsh force can never move. Loving one another will break down all barriers, will enable us to see beyond our personal gain, will spur us on to bring happiness and fullness of life to our brother.

In some distant day we shall all look upon anyone who from a human viewpoint may seem to have injured us as a blessing, a way shower. We have formed the fallacy of thinking of a way shower as one who points only to the light. But so long as anyone can arouse a feeling of antagonism or resentment or a wish to retaliate he is a way shower pointing to our failure to follow Jesus' teaching "Love one another." When we can see, our eyes unclouded by thoughts of self, we shall bless where we now resent.

When we have this understanding it will be as easy to love those who have hurt us as it is to love those who love us. For understanding and gratitude will have dissolved any barrier of self. In this final expression of love we shall reunite ourselves with our Father and know all men as our brothers, and the kingdom of heaven will be established on earth.

Forgiveness

EDNA LEE CARTER

FORGIVENESS is the power to adjust oneself harmoniously to others and to conditions through spiritual understanding, under the law of love. Back of these outward adjustments is the soul's power to keep in harmony with itself by adjustment to the laws of its own existence. Adjustment is something to be achieved, and in the process of achieving it no single act of forgiveness or unforgiveness counts for much either way; that is, an act of forgiveness does not indicate that the full achievement is made, and an unforgiving act does not prove that progress toward the ideal has ceased. Each act has its place in the process, but there is nothing final in any one experience unless the soul ignorantly accepts it as final.

Power to forgive comes through the entrance of the forgiving spirit of Jesus Christ into the heart of man. Since false concepts of life and its relations often close the heart against the Christ love, it is profitable to consider the truths that tend to clear away these barriers and set mind and heart free to receive and express the real spirit and substance of love. In other words, there must be understanding as well as love. Summed up briefly, the fundamentals necessary to forgiveness are (1) an understanding of omnipresent justice; (2) a true conception of the nature of love; (3) a perception of universal unity, of the oneness of all people and things in Christ; (4) a knowledge of the unreality of evil, and (5) an understanding of the meaning and use of adversity.

Belief in injustice is at the bottom of all unforgiveness. The bald statement that there is no injustice usually meets with a quick word of dissent, but when the question is faced squarely and fairly in the understanding of God as omnipresent justice, no place is found for injustice. If God is justice and if He is omnipresent, then justice must be ceaselessly active everywhere. Often it seems that if there is such a thing as justice, it must operate in such great cycles that it seldom touches the

individual life; but spiritual vision is microscopic as well as telescopic and reveals the working of justice in every detail of all lives. The anguish that seems to come from a sense of injustice is merely the cry of the soul for freedom from its own cramping hate and jealousy and envy. Jealousy is not in and of itself a great evil to be fought against and struggled with as a mighty adversary; it is misdirected force, the result of a wrong attitude of mind, a lack of understanding of universal divine justice.

Jealousy is overcome by mental adjustment. The soul must know that no one but itself has power to keep it from the realization of its good. Its own wrong conception of God and of divine law gives sorrow. Injustice is all in the personal sense of things. The overcomer may at will lift up his eyes to the hills from whence cometh his help; that is, he may turn from the personal viewpoint and look at life and all its relations as they actually are in Spirit and in Truth. Emerson defines prayer as "the contemplation of the facts of life from the highest point of view." This is an exact definition of forgiveness.

Without changing the meaning of the statement "There is no injustice" we may say, "There is nothing but justice," and so look at the question from a little different angle. Mortal reasoning may conclude that since every soul attracts all its experiences and there is no injustice, therefore no responsibility rests upon one whose selfishness wrongs another. But there is no ground here for self-defense. A man may meet a robber and have his money taken away. The cause of his experience is in the man who is robbed, but that does not make right or excuse the deed of the robber. He must meet justice. Jesus gave warning concerning infinite, all-pervading justice when He said, "It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come." The law is "With what measure ye mete it shall be measured to you again."

When we see the scales of justice indicating injustice in any phase of life we must, to be just, withhold judgment until

we know what is in both balances. One thing to be remembered is that men are judged not only as individuals but as families, as nations, as organizations of all kinds. In every association of two or more persons there must necessarily be a sharing of responsibility for whatever is done by them as a unit. It may seem unjust to hold an individual responsible for national sins, but whatever of evil he has a part in producing either directly or indirectly he must sometime meet in judgment. However if he knows the law and believes in divine justice, he may separate himself from the errors of others and so conform to the law in his own life as to escape the results of the sins of his family and nation.

Nations, like individuals, often seem to suffer unjustly, but inquiry into their history will show unjust dealings with other nations or with some of their own people. Whatever appearances may seem to prove, we should always bear in mind that justice is omnipresent.

In coming into the understanding of justice we must reckon with the fact that trouble is not always caused by willful disobedience, but often by a disregard of law through ignorance and lack of effort to learn the way of righteousness. A state or a nation is not accused when a man who ignorantly offends against the law is punished; neither should God be accounted unjust when suffering comes to men through their ignorance.

Self-justification often stands in the way of the recognition of justice. The mortal man is always so ready with explanations and excuses. The victorious spiritual overcomer promptly meets the tendency to self-justification with a resolute acknowledgment of divine justice, and so fulfills the command " 'Humble yourselves therefore under the mighty hand of God'; recognize every unpleasant experience as discipline, acknowledge the justice of it, be thankful for the mercies connected with it, and obey the law as soon as it is discerned."

These four mental steps fulfill the requirements of humility and open the way out of every discord. Then the head will no longer be bowed in grief and humiliation, but the Psalmist's words "Now shall my head be lifted up above

mine enemies" will be actually fulfilled. "Mine enemies" are the false beliefs and errors of mortal consciousness that shut out the understanding of justice as omnipresent.

Forgiveness comes easy when, instead of studying our problems in their apparent relation to other persons, we consider in every experience only our own relation to the law and see justice as the very essence of all things. All-penetrating, all-permeating is justice; it is like a finely woven net catching in its web every act, word, and thought of everybody everywhere.

Words and deeds may be forgotten, but sometime we must meet them face to face through the action of the law of justice, the existence of which we may have doubted. It is this law which fulfills the saying of Jesus: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." We add folly to folly when we blame other persons for our judgments, and we waste time and strength that might be turned to account in a quick overcoming of error if we would eliminate other persons from the problem and give our thought and substance to working out our own adjustment to the law. If others have been factors in unpleasant experiences, the only way to bring about understanding and harmony is to leave them to the law. Condemnation and reproach only keep up the discord.

In His teaching concerning forgiveness Jesus made it very plain that the one offended is to take steps toward reconciliation, and if a fair and just consideration of the issue is refused, then the offending brother is to be "unto thee as a heathen." That is, he is to be let alone and left to the awakening of the Spirit and the adjustment of justice. Affairs that seem hopelessly complicated become easy to adjust when simplified by the elimination of all but the necessary factors, the soul and God, or putting it more simply still, the individual and the law of his being; for the law of his being is the law of God.

In all divine revelation the justice of God is associated with His mercy. To be like the Father, every son of God

must make mercy a part of his concept of justice, otherwise his heart becomes hardened and all the finer qualities of mind and soul that make for peace and harmony and fellowship are killed out of his consciousness. Mercy and forgiveness are not arbitrary requirements of a personal God; they are essential to the soul's life and growth, because they belong innately in the son as in the Father, and sonship cannot be demonstrated without them.

Forgiving love is sometimes not realized because of a misconception of the true nature of love. Spiritual love and personal love are so often considered as separate and contending forces that the mind gets confused when it tries to face the problem of forgiveness. There is only one love and that is God love. Love and life and all the attributes of being are often perverted in human consciousness, but the perversion does not change the real character of these attributes. The simplest way to get back to real love is to think of it as good will. When a person expresses good will toward another he is fulfilling the law of love. Forgiveness does not require personal affection, but it does call for a hearty good will. When this good will finds a response in the heart of the one forgiven, close personal love and fellowship may follow; but no one should count himself guilty of unforgiveness if good will does not lead to such a relation. It takes two to make a fellowship as well as a quarrel.

The forgiveness that the Lord demands must be from the heart; that is, forgiveness with love. It is possible to forgive with the head, to reason out the necessity of forgiveness and comply outwardly. This may be a step toward forgiveness from the heart, but it is only when the substance of love is given to the offender that good will has been expressed toward him. Really to forgive is to have no consciousness of anything to forgive. So long as there is memory of a wrong as a wrong, it has not been fully forgiven. This may seem a standard beyond reach, but the Lord allows us time to grow. What is beyond present attainment will not remain so if the vision of the thing desired is kept in mind and the energies are

bent toward its realization. It is wisdom to recognize the high standard in all things. Nothing is gained by trying to pull the standard down to meet one's shortcomings. The chief advantage of having a standard beyond present attainment and of working diligently toward it is that in such a situation the soul develops fiber, grows strong, and makes the substance of an abiding consciousness of the Truth which it beholds as existing for it.

The third foundation truth upon which forgiveness rests is a perception of the unity of all men in Christ. The mind may perceive that all men are only one man and that each individual is that man, but it is only through some deep spiritual soul experience that this truth becomes a vital, moving, growing factor in consciousness. In this conception of the one as the universe the inner and outer worlds are one. So closely are all people and things related and so perfectly unified are they in the law of being that the slightest infringement upon the rights of any person or thing produces friction, discomfort, disorder. It is impossible for anyone to live to himself. Effort to live apart produces an abnormal man and increases the sum total of human misery. Adjustment is the only solution of life's problems. Love and forgiveness in the consciousness of the universal unity will harmonize all discords and bring in everlasting righteousness and peace.

If a person should stick a pin in another person and immediately feel the pain in himself, he would not stick any more pins. That is a homely little illustration, but it serves to bring forcibly before the mind the fact that if every hurt given were felt at once by the one who inflicts it, there would be a quick falling off of offenses. This does not mean that a person is responsible for oversensitiveness in others but that all are under obligation "to keep the unity of the Spirit in the bond of peace." Even if an offender does not immediately feel the effect of a wrong done to another he will feel it, and for his own peace he will come to be careful not to interfere with his neighbor's peace. When he sees that his neighbor and he are one, because there is only the One, then

he will understand why he himself feels the hurt he gives his neighbor, and he will find that he must learn the law of love. Love, based upon justice and unity, is lifted out of the realm of mere sentiment and established in eternal law.

The knowledge that evil has no reality or power in itself forms the fourth foundation stone in the realization of forgiving love. Whatever is true in the very essence of being is the only truth. Conditions arising out of the false relation of ideas, persons, and things are not worthy of being classed with the realities of Spirit. Those who know that all misunderstandings and discords come from wrong relations and lack of adjustment to eternal truths are best prepared to forgive. Nothing is true that denies the justice of God and the universal unity, and by turning from the lie to the truth man builds into his mind and heart the substance of a living faith in the true. From a heart thus firmly established in the eternal verities forgiveness springs naturally.

Understanding of the meaning and use of adversity helps to build an enduring foundation for love and forgiveness. Emerson in his discourse on "Fate" throws light on the cause of the world's sorrows. After enumerating the destructive forces against which the race has long struggled and describing them in detail until he makes his reader wonder whether after all life is worth living, he changes to a happier vein and explains that what is known as fate is the working of the universal law that men find adverse only because they have not mastered it. His explanation of the meaning of adversity may be gathered from the following short extracts from his discourse:

"To a certain point, they believe themselves the care of a Providence. But in a steamboat, in an epidemic, in war, they believe a malignant energy rules.

"But relation and connection are not somewhere and sometimes, but everywhere and always. The divine order does not stop where their sight stops. The friendly power works on the same rules in the next farm and the next planet. But where they have not experience they run against it and hurt themselves. Fate then is a name for facts not yet passed under

the fire of thought; for causes which are unpenetrated.

"But every jet of chaos which threatens to exterminate us is convertible by intellect into wholesome force. Fate is unpenetrated causes. The water drowns ship and sailor like a grain of dust. But learn to swim, trim your bark, and the wave which drowned it will be cloven by it and carry it like its own foam, a plume and a power. . . .

"A man's fortunes are the fruit of his character. A man's friends are his magnetisms."

The whole discourse sets forth the necessity of man's dominion through the knowledge of law. Paul calls the great positive, constructive law of Being "the law of the Spirit of life in Christ Jesus," and he names the negative phase "the law of sin and death." To the man who is at one with the law, loves it and obeys it, all things work together for good. If through disobedience he has set the force of the law into action negatively, he may remedy the error by conforming in thought and act to the positive law. Forgiveness of others who may be involved in an error and forgiveness of oneself sets the mind free from the limitations of "fate" and opens the way into the universal. Everyone must return to the universal, either negatively or positively. Death is the negative return, but by at-one-ment with "the law of the Spirit of life" a person relates himself to the universal and becomes a master, and for him there is no more death.

Such a concept of life gives a powerful motive for the attainment of forgiving love. Knowing that divine harmony must be realized and that love is its law and foundation, time and prayer and meditation are gladly given for the opening of the soul to love. It matters not that there are seeming failures. If we go down into the valley of defeat today, it helps to know that it is not the same valley that we passed through yesterday but one farther along the way.

So we find that the secret of forgiveness is to broaden out into universal truths that make unforgiveness impossible. A word that will help to open the way into the larger life is: "I am one with the universal will for the universal good."

Carried into effect, this means that in every act the soul will relate itself to the universal rather than to the personal. Daily worship or meditation upon the Absolute will further aid the soul in gaining freedom. It is right to unite the self consciously with God, but in this particular hour of worship the "I" need not be spoken. The Lord should be magnified in realizations such as these:

"God is Spirit. God is omnipresent, omnipotent, omniscient, absolute, infinite, limitless being. He is the one pure substance. He is love eternal. He is perfect life. He is Lord, Father, source, all in all."

Everything that takes the soul out of the bonds of limitation is worth while. To see God everywhere in the manifest universe, to know that the within and the without are not separate but unified in spiritual laws that act and react, making mind and manifestation one—all this tends to break the bonds of self and helps the growing soul to include in its love every other human soul as well as every created thing. This is all so much more effective in gaining the power to forgive than personal efforts to forgive.

It is no light thing for the soul to be born into the great freeing, loving, forgiving consciousness of the Christ. The travail is beyond anything the mortal can comprehend. Love is to be written in the heart; righteousness is to be inwrought in the soul and in the flesh, and it is not surprising therefore that everything in consciousness that can be shaken will be shaken. Whatever is false or unjust or unloving in any way will be broken up and worked out of mind and body. The stony heart will change and a new heart will be given and a new spirit enthroned. Probably the greatest struggle will come with the sense of injustice. That is why it is so necessary to know God as justice and to have a living faith that all things are working together for good.

The wisdom and wonder of the prayer Jesus taught, "Forgive us . . . as we also have forgiven," grows upon one mightily in the study and demonstration of forgiveness. As we forgive, something wonderful happens to us: the Father's forgiveness.

Thy Goodness Is Sufficient for Me

BEVERLY E. FINCH

My people shall be satisfied with my goodness, saith Jehovah.

SATISFACTION IS the inevitable complement of sufficiency, and satisfaction is after all the one and only desire of man. To serve God by expressing His goodness contributes largely to complete satisfaction.

It would seem that the philosophy of man has undergone a change since the day of Spinoza, the famous Dutch philosopher, who stated that "no one can justify himself before God, nor boast that he is an instrument of God's goodness." The present-day philosophy of all Truth students is that each of us is, potentially and actually, God's instrument for the expression of His goodness. Man's progress is plainly shown by his thoughts and words, and since we have learned the truth about ourselves, we now declare without hesitation,

I am a radiating center of Thy goodness, and in affirming this, we clothe ourselves with power to become just that. Were it not so, there would be no channel for the immortal goodness of Spirit through which to flow and bring itself into manifestation. This declaration is not a vainglorious boast but a simple claiming of our privilege of being an instrument for God's use. In deep humility we have accepted the word of God spoken through the prophet Isaiah: "Ye are my . . . servant whom I have chosen."

A more modern philosopher, Ralph Waldo Emerson, born about one hundred and seventy years after Spinoza, caught the vision that God had need of such an "organ" as he, and claimed, though not boastfully, that he was an instrument needed by God to show forth His goodness. Just as a violin in the hands of a master musician is an instrument out of which he brings forth beautiful music for our pleasure, so man, if willing and obedient, is an instrument in the hands of God through which He brings His goodness into visibility.

As we stay our thought upon this word "goodness," it

forms within us a consciousness of itself, and what is fashioned in consciousness takes from outwardly, manifesting itself for our benefaction and, through us, for the benefaction of the world. In this manner goodness fills the whole earth with its beauty, wherever man lives. "How great is his goodness, and how great is his beauty."

Webster gives the definition of the word good as "sufficient or satisfactory for its purpose," and Shakespeare defines a good man thus: "My meaning, in saying he is a good man, is to have you understand me that he is sufficient."

God's goodness is always sufficient for His purpose and we may be sure that He makes no mistakes in choosing channels for its expression. For one good purpose He chooses you, for another He chooses me, for still another He chooses Mary or John. The all-knowing Mind knows which will measure up to the job He wants done. But unless we have accepted this better hope of our modern philosophy, through which we draw nigh unto God and put ourselves at His disposal, we lack the great purpose and incentive toward unselfish service that Jesus had. He came with the avowed purpose of seeing that man had life and had it abundantly. As this was the purpose of His coming, so it is the purpose of our coming, yours and mine, to be witnesses to God's goodness, to express it, to show men how it is possible to live and enjoy a more abundant, peaceful, and satisfying life, and to help them attain it, according to our spiritual understanding. It may not have occurred to you that this was the purpose of your coming into the world, but it is so. And such is the oneness of all life, that no life, according to Lord Lytton,

"Can be pure in its purpose or strong in its strife
And all life not be purer and stronger thereby."

Having established the truth that the earth is full of God's goodness, hidden or revealed, and that men (you and I) are His means of expressing it, we can know that His goodness is sufficient for us, sufficient to meet and overcome all claims that evil presumes to make as well as anything negative in the race consciousness.

One of our best-loved writers has said, "If you are worried, try turning your eyes away from the worry side of life and fix your attention upon the goodness of God." As our vision expands while we center our thought upon the divine goodness, it takes in wider and wider horizons, until all space is filled with the thought of goodness and the things that seem to cause our worry are crowded out more and more, until we realize that there is no presence or power but goodness and that it is at work in our world and affairs here and now. Man must know himself as the presence of God, of goodness. The Christ within says, Be still and know that I am goodness. This positive knowing is a cause that can have but one effect: the expression of goodness. The Scriptures assure us not only that the earth is full of the goodness of Jehovah but that His goodness and mercy are an abiding presence assuring us of comfort and protection.

"Surely goodness and mercy shall follow me all the days of my life."

"Oh how great is thy goodness, which thou hast laid up for them that fear thee."

As we witness the conflict between good and evil, we must indeed believe in the goodness of God working out a divine plan, else our heart would surely grow faint within us. But as we become more and more goodness-conscious we realize that such a preponderance of good as exists in our world must prevail over any opposing force, no matter how formidable.

God's goodness and grace are constantly manifesting themselves in and through man; and in man I not only look for these qualities but I expect to find them expressing virtue and beauty.

When we are impressed by some kindness or receive some gift, small or great, material or spiritual, do we pause and say silently, "This is God expressing His goodness; He is right here beside me"? Such a recognition will multiply the apparent blessing, causing it to bring other blessings. We may also discern as being on the way that which we shall

later see in expression; we may say silently to each individual we meet: "How good and how gracious you are! I give thanks to God for His goodness and grace as I behold you, His own manifestation." The mind has eyes, and when we look with the mind we see the veiled inner goodness and grace of God. We know not what hidden depths of someone's soul may thus be sounded and what new kindnesses may spring upward and come to light. Many an artesian well in the depths of the earth is waiting for the driller's tool to pierce the rock and bring the sweet water to the parched surface above.

You will be surprised how such an attitude toward the people you meet will have the effect of bringing out latent goodness. It may be the newsboy who brings your paper, the checker in the chain store, your roommate in college, the nurse in the hospital, the soldier on the battlefield, or even the relatives you live with or the people you work with. Whoever the individual may be, he will respond to this atmosphere of sincere silent praise and recognition of his innate goodness. Try it on the one you regard as the most irritating personality you know, and see what it will accomplish. This, like all other Truth methods, has a two-way action; it blesses him that gives and him that takes, and operates to transform both.

Heaven and earth are full of God's glory! What immensities of Christly glory are still undiscovered, hidden deep in the minds and souls of men and women all around us, unknown even to themselves, waiting to come forth at our spoken word of praise or our silent conscious thought. The sufficiency of His grace and goodness requires many channels through which to flow for the good of mankind. But our unseeing eyes often fail to discern their possibilities and how to uncover and bring them to the surface. Surely His goodness is sufficient for me, for it has many outlets from an infinite source.

The practice of consciously thinking and silently speaking the word is one way to "pray without ceasing." Such unceasing prayer by a host of individuals scattered all over

our globe generates great power and is one means of "leavening the whole lump" of materiality and transforming it into the nature of Spirit, the effect of which will be to hasten the manifestation of that liberty, justice, righteousness, and peace we all so much desire. To these individuals God is saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"; and as we give of our righteous words and thoughts, the kingdom of good (God) will be revealed to us, individually at first, as to those who know Truth, and then collectively, for what blesses one blesses all.

God is the greatest of all reciprocators. He never misses a single opportunity to reward us for our diligence in serving Him with mind, soul, and body. This is the law of love in operation. One way we may serve Him is to recognize every individual as a potential expression of His goodness.

How satisfying is a task well done!

"I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil."

Shall man, love's image and likeness, do less toward his neighbor? God is love, and Him we serve.

I Need to Know

Dear God, I didn't need to learn
The way a mother's arms can yearn,
The way a baby's hands can cling,
Or how to hold him, how to sing
Soft lullabies—the things to do
That make a mother's joy so true—
They were so easy and so sweet!
But now a harder test I meet,
For years have passed as the years will;
My busy hands are folded, still;
And now, dear God, I need to know
The way to loose, to let him go!

—Evelyn Gage Brown

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How to Demonstrate

PRAY WHILE YOU REST

STELLA TERRILL MANN

Part Six

IF WE HOPE to make our own life a constant demonstration of all good things, and if we hope to help usher in the permanent peace on earth and good will toward all men that humanity has longed for, we must pray without ceasing. We must constantly be conscious of our real self, our God power, if we are not to be confused by the turmoil, strife, and unhappiness of the outer world. And we must pray as a means of clearing our vision, of providing guidance for everyday living in every way.

We have discussed starting the day with prayer; giving thanks, and using the affirmation "Blessed be the morning for me and mine." We have talked about praying while we work. We have said that all honest effort is a prayer; that through prayer we can make our work lighter, make its blessings increase to ourselves and to others. Now let us consider the possibilities of praying while we rest.

Of all the times of the day in which we are really free to give ourselves up to prayer, a rest period in the evening or at night would seem to be the best. Of course any rest period can be used. But there is something about the coming of the night that is conducive to prayer. There is a recess in the hurry and work of the day, a leisure period to devote to reading, music, walking under the stars, a period in which to contemplate life, the universe, and God, and man's place in the scheme of things.

Not to use at least a portion of this period for prayer is to throw away one of our best opportunities to enrich life, to enable us to redouble our efforts, triple the output of whatever work we may be doing, and attune ourselves to harmony, joy, and peace instead of drudgery and worry.

In the hope that it will help you to follow a program of

praying without ceasing I want to tell you more of the experiences of the man who tried such a program. You will remember he was "tired of life, family, responsibilities, everything." He "hated his work and people." To all appearance, he was sick; he was in debt, and he had been notified that he was no longer needed in the office where he had worked for several years.

Having experienced a startling change in his home life by blessing the morning, and seeing that his own words and acts were in accordance with the idea that the morning is blessed, he was the more encouraged to pray while he worked. So he prayed even though he knew that his job would last only two more weeks.

The hardest thing for him was to learn to pray while resting. He had been a highly nervous man, "keyed up yet craving excitement at the end of the workday," he explained. This had proved expensive whether he went out in search of excitement alone or took his wife. If he went alone he "always was unhappy and generally ended up by having a few drinks."

I said something like this to him: "Your mad chase after excitement is really an attempt to run away from yourself. We never are happy unless we are doing our best. We forget that we are children of God. We think of ourselves as 'common,' and we act according to that thought. For a long time you have hated your work, thought of yourself as a failure, and have been trying to excuse yourself. Stop running. Stand still and conquer."

We talked about rest and how to pray while resting. I did not mean that he was to go home from work, get down on his knees in a dark closet and pray until dinnertime, then go back and pray until bedtime, then pray till he fell asleep. No; but I did mean for him to be conscious of God, and so of his real self all the while. He was to start saying, "Blessed be the evening for me and mine," as soon as he left the office for home.

The man had been accustomed to reading the evening papers on the way home, and his impulse was to take on

every worry and threat the headlines suggested. By the time he reached home, he said, he was "fit to be tied." This acceptance of race fears and of the fears of the moment tired him mentally and physically. It caused him to judge after appearances and kept him from seeing beyond them.

Following instructions, he did not read while riding home that day but spent the time in thinking up some surprise, some way to make his family happy that night. He arrived home in a calm state of mind but without a plan. Still following instructions, he did not turn on the radio after dinner. His youngest child timidly approached him and said:

"You look very unbusy, Daddy. Tell me a story as good as the one you told at breakfast."

The man later said to me: "I saw my child that night for the first time. I saw her looking to me very much as I might look to God. I saw that I must indeed serve her if I was to expect God to serve me."

He surprised the child by telling her the story of the table on which their lamp stood. He surprised his wife by the amount of knowledge he had about wood, lumber, manufacturing. Most of all, he pleasantly surprised himself with the joy he had in talking about something he really liked. In high school years before he had enjoyed wood shop. He had always wanted a shop of his own some day—when they had a larger house, a better place to put a shop, more money with which to buy equipment.

When we talked it over I said, "Now is the accepted time to act on these good desires. Start work tonight with your hands, and pray while you work. Pray to be shown what God wants you to do with your head and heart and hands. Use what you have in the way of equipment and knowledge. And more will be added unto you."

He first made a box to hold the youngest child's toys, made it from scrap material with a pocket knife, a hammer, and some nails. The other child wanted things for his room too. There were several happy evenings spent in the kitchen making things.

For several evenings the man got no further with his prayer program than just saying to himself and trying to feel that it was true: "Blessed is the evening for me and mine." For he had come to accept it as such and no longer asked it to be blessed; he simply and fully accepted it as true.

Then one night at dinner he said to his wife: "You are a very good cook. I wonder why I haven't noticed it before. Your food tastes so much better than any I can get downtown."

No sooner had he said it, than he "became aware all at once of the clean tablecloth, the nicely ironed napkins, the gleaming silver—evidence on every hand of his wife's love and desire to please him."

Till now the man had taken these simple blessings for granted. He had shut himself out of the blessings they had to offer by his remaining indifferent or blind to them. Through his program of prayer he was fast becoming aware of many joys that he had not known before. He began to wonder that night just how much he had been missing through his own willful blindness.

The thought followed him to bed. He thought of how his wife had washed and ironed the sheets, how the sun had dried his washed clothes, how all life was "a working proposition from beginning to end." He began to see that rest was good after a good day's work.

That night he thought about the wool in the blankets that covered him. Some shepherd had tended the sheep. The thought took him back to his childhood, to Sunday school, to thoughts of Jesus, the "Good Shepherd."

"I was never before so aware of how closely the world is knit together," he afterwards told me. "I never before saw the importance of the individual to the whole scheme of things. At last I saw that God must have had need of me here or He wouldn't have put me here."

You see what this man was doing. By giving thanks, by drawing closer to God, to the reality of his own being, he was being quickened in perception and reflection, and was on the

way to learning how to ask and how to receive.

As the days went by he kept up his program of praying; and he began to gain in weight, to improve in health, in nerves. He decided smoking was silly and extravagant and gave it up, to the surprise of his family and the office force.

Then one night as he took the family for a little walk before bedtime an idea came to him. He knew what he wanted to do. He did not know where the idea had come from, he said; he just accepted the fact that since he had been praying he had "somehow opened up something that before was closed" and he saw clearly what before he had not seen.

The next day he made arrangements to take night-school training in the thing he wanted to do. He did it in spite of the fact that he did not then know where the money for tuition was coming from, or where money was coming from to live on until he got another daytime job while learning the new one.

He said: "I am willing to work and work hard. God knows where the job is that I am needed to fill. I'll be led to it." He knew it so certainly that he did not even try to find it as long as he was on the other job. Nor did he slight that job in order to look for another.

Of course he was led to the new job, and it was in line with the training he had already decided upon. The work for which he had prayed in secret, in silence, through his hopes and his desire and willingness, was offered to him openly.

This man did not stop his program of praying without ceasing. He went right on with it. He learned to keep sunny no matter how hard it rained. He learned to keep his faith in God and in the right working out of human affairs regardless of newspaper headlines. If a neighbor came in filled with fear and hate and "penny-dreadful" politics, he did not let it upset him. Instead he let it make him more conscious of the fact that Christian principles are the hope of the world; that they must be put into effect as a means of saving mankind from their own ignorance and folly.

The man learned to live simply, to think constructively.

He stopped running from himself. He found he neither needed nor wanted many of the former "recreations," seeing them to be conducive not to rest but to unrest, a source of new problems. People no longer bothered him. When he looked at their unhappy and fear-filled faces he had compassion on them without taking on any of their error-laden thoughts. He learned to go about silently blessing all with whom he came in contact, so that his very presence seemed to be a healing power. He looked for good in everyone and of course never failed to find some good about which he could speak.

The man took an interest in his children's school activities, in the problems of his neighbors, and in the community in which he lived. He learned to listen to the voice of nature and to see God and feel His presence everywhere. Thus he learned to love men as brothers.

Finally by continuing his program of prayer the man reached a high level of faith, where he knows beyond any doubt that nothing can ever hurt him. To him the 91st Psalm is utter truth. No matter what the threat or fear, it will not come nigh him. He knows that he is a child of God, that his soul will never die, that he can never really be hurt.

"I will never again try to live without constant prayer," he said. "To attempt to do so, is deliberately walking out of the safe and lighted path into the deepest, darkest jungle night."

Isn't that what we do when we forget, when we let go of the hand of God!

How important it is then to learn to pray without ceasing. The morning is blessed for all of us, and we shall increase our blessings, clear our vision, enrich our whole day by being aware of that fact, and by giving thanks for it. We all need to put prayer into our work, for work fills a large part of our life. From our labor we expect fruits that will give us benefit and pleasure. Prayer is the way to guarantee the desired return. But if we neglect to pray while we rest we have overlooked one of our best opportunities to enrich our whole life and the lives of countless others.

Let us consider this a moment: We all want a better world. We all want more truth, beauty, justice, freedom for all. We want a constant supply of the good things of life, and we now see that they must come for all men of all nations. How are we to supply all these needs and wants?

First let us ask ourselves why we want all these good things. Why are we not satisfied with things as they are? Who has told us there is a better way of living than man has ever tried? What is it in man that forever drives or leads him to do all he can to make life easier, more pleasant, happier for himself and his children, to make the world better than the world he inherited?

We all know the answer, do we not? This is man in search of God. Jesus taught us to pray, "Thy will be done in earth, as *it is* in heaven." In plain words, we are told that it is quite possible to make the without the same as the within. We can make our dreams come true! We can realize our visions. We can make our world of actuality as beautiful, wonderful, safe, harmonious, and happy as our inner dreams!

All growth is from within. The kingdom of God is within us. Here we get our messages from God. Here to the very center of our being comes God to inspire, lead, guide us on our onward march. If we listened to these inner teachings only, and discounted all appearances to the contrary in the outer world, we should march faster and surer. This is where prayer comes in.

When we do as well as we know, when we produce as well as we dream, when we act as well as we think, we shall be able to have the kingdom of God on earth as it is in heaven. It is from within that we build and plan a new world. A bright day will dawn on the world when enough people make a conscious effort to make contact with their invisible powers—which is to say, with God—and then to act on the ideas received. That day is not so far away as some may think.

You can help bring that day nearer by praying without ceasing. After the day's work is done rest and think of yourself as resting in the arms of the Lord. When night comes,

thank God for it, for the rest it brings. Believe in this infinite Spirit around you, have faith in it, call upon it; it will never disappoint you. Use some of your rest hours for letting go of all inhibitions, all reservations, and imagine yourself talking to and working with God to build a better life.

In these trying times the more we can do to keep calm, to listen to the voices of eternity, instead of minding the temporary headlines and frightful news, the more we shall be serving ourselves and our fellow men. A good way to do this is to spend some time every day, especially every evening during the rest hour, in reading selections from the Bible. I have found the Psalms most helpful. I think the 8th Psalm is one of the most inspiring of all for reading at night, especially if one is where there are stars to be seen.

Whatever your problem, whatever your desire, take it to the Lord in prayer. There the answer awaits you. Make your prayer in the stillness of the night and God will answer in the heat and work of the day, make it in secret and it will be answered openly. When you have made your prayer, use Psalms 6:9, which reads as follows, "The LORD hath heard my supplication; the LORD will receive my prayer," and know in your heart the answer will be forthcoming. So rest in the Lord.

In this series so far we discussed, first, how to pray; that is, the first three steps in demonstration. Then we considered the right time to pray. We said that we must pray aright, in faith, believing, and must wait on the Lord, and that the time to pray is all the time. In covering these points we also pointed out that the things for which we can pray are the fulfillment of the three basic desires of our life: the desire to live, the desire to love, and the desire to learn or go forward. These may also be termed the desire for supply for happiness and for power. By whatever name, in the final analysis they mean the same. In the three articles that follow we shall discuss your individual problems. The first will concern you and supply or wealth.

To Be Continued

The Spirit Giveth Life

FRED A. BARROW

FROM THE Spirit of God we receive spiritual knowledge, and through that knowledge truths of the Spirit. By the Spirit of God we become endowed with spiritual understanding, and by the same Spirit we become wise in the application of knowledge and truth and understanding; for the Spirit of God is perfect wisdom.

"The letter killeth, but the spirit giveth life," wrote Paul, in the Second Epistle to the Corinthians, referring to God's new covenant with man through Christ. Words, letters, sentences are but symbols; in themselves they count for very little. It is the spirit behind them, the actuating force that caused them to be spoken or written that gives to them life and meaning. Yet no matter how powerful the spirit behind the spoken or written word, unless the hearer or reader is also possessed of the spirit, understanding will not be established, for spiritual things can only be spiritually discerned. And by "spiritual things" I mean more than is commonly meant by the term. True love is a spiritual thing, true justice is a spiritual thing, true mercy is a spiritual thing, and so are such things as joy, peace, fortitude, faithfulness, and other fruits of the spirit. And I feel that we might include the rapture of artistry or of music, or a delight in science, as a spiritual possession. But how useless it would seem for a person lacking spiritual sympathy to try to grasp a spiritual message, regardless of how clearly that message is delivered.

In order to appreciate any of the fruits of the spirit, the recipient must be *en rapport* with the one who gives to him the fruit, and he must have at least some taste for the fruit. If there is not a vestige of the spirit of music and harmony in me, how can I understand a book on music and harmony, even though it were written by an inspired musician? Or if as a natural man I am inclined toward hatred, how can I understand a sermon on love, even though it were preached

by Jesus? Or if as a natural man I am inclined toward gloom and impatience, how can I understand Christian lessons in joy and fortitude, no matter how spiritually they may be presented? It is the spirit behind the spoken or the written word that gives to it life, and it is the spirit within ourselves that receives the spirit back of the word. Even as air combines with air, or water with water, so spirit combines with spirit.

Now that last sentence brings to me an inspiring thought, a pertinent question, and it is this: Is any man or woman entirely devoid of spiritual qualities? And the answer must be an emphatic no. The trickling brook is smaller than the river, and the river is smaller than the ocean, but they each receive their waters from the ocean, both the brook and the river. Now God is the ocean of Spirit, and each one of us has something of this Spirit within us: we cannot escape it, for it presses in upon us from every side; and it can find chinks in whatever armor we may put on to try to keep it out, be it the armor of doubt or of skepticism or of scoffing; for the Spirit is Truth, and Truth will penetrate any armor.

In our spiritual content we differ more in degree than in kind. In every one of us there is more or less of the spirit of love; none of us lacks it completely. The same is true of other fruits of the Spirit of God; we all have within us something of the essence of joy, of peace, of kindness, of goodness, of fortitude, of faithfulness, and the like, and all that is needed to strengthen it is a further influx of the divine. The truly great men of all time are those who have left themselves open to spiritual influx, whether they have been reformers, artists, scientists, inventors, philosophers, or theologians. When by doubt or incredulity we dam the flow of the incoming Spirit, keeping it away from us, then do we become less and less great, less and less good.

Words and sentences, whether spoken or written, may be inaccurately assembled and so do not clearly express the spiritual message behind them; but the message is there if we can but decipher it. The life-giving truth back of the message becomes still harder to decipher when it comes to

us as a translation from some foreign tongue with which we have no acquaintance. That is why we cannot risk taking too literally the modern text of our English Bible, which has been translated from Hebrew, from Greek, and from Latin. The inspired words of Jesus were spoken in the Aramic tongue, and we have no authority to suppose that they were immediately recorded: in fact the Gospels were not compiled until many years after the Master's human body ceased to be.

But it is not the actual words of Jesus as translated and retranslated to which we must look for help or enlightenment; we cannot always interpret them literally without danger of falling into error. What our spirit must expose itself to is the spirit that was behind His words, the "mind" that "was also in Christ Jesus," the mind that could discern all things. When the Master saw the hypocrisy of those scribes and Pharisees who sought to combat His teachings and who were eagerly looking for some pretext for arresting and imprisoning Him, He courageously addressed them in terms of reprehension. Whether or not He used the words recorded in the 23d chapter of Matthew does not matter a great deal; but what does matter is that we understand the spirit that prompted the use of language even approaching in severity the words recorded. Jesus Christ was Truth, and Truth cannot abide hypocrisy. The Pharisees paid great attention to religious formalities, the washing of cups and platters, while in their hearts they were irreligious and unclean; hence the Master's expression of reproof: "Ye blind guides, that strain out the gnat, and swallow the camel!" Words of stronger or even milder reprehension than those recorded might have been used, but the Spirit that actuated their utterance would have been the same: a detestation of the false, of that which is contrary to the Truth of God.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." When Jesus, looking over the crowd about Him, spoke these words He did not advocate idleness. With the eye of spirit

He saw that many of His hearers were cumbered with unnecessary worries, that they were unduly concerned about matters material, what they should eat, what they should drink, what they should wear, and the like. Said He, "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" Jesus knew the necessity of work, but He also knew the futility of worry. When we work as unto God for the betterment of ourselves and our fellow men, we may cast worry aside: that is the living thought back of the Master's words.

Words are symbols; it is the spirit behind them that gives them life. National flags are symbols: they are saluted not for what they are, pieces of varicolored cloth, but for what they represent, the spirit behind them. The cross is a symbol, but we do not offer reverence to crossed pieces of wood or of stone or of metal but to the spirit that made of it a Christian symbol, the spirit of Christ behind it. In the memorial service instituted by Jesus bread symbolizes His body broken upon the cross and wine His blood shed upon that cross, and without becoming idolaters we cannot bow down and worship the symbols; it is the spiritual Christ they symbolize to whom our adoration is due. Bread, as the Master knew, is a most general article of food, appearing upon the table every day, while wine in His time, among Oriental peoples, was a common beverage. What more constantly recurrent reminder of Himself then could there be than bread and wine? If bread, whenever put upon the table, recalled to the Christian the Master to whom he owed love and allegiance, what a much better Christian he would become! So likewise with wine, whether imbibed or not. The symbol has served its purpose when its spiritual significance has received our recognition, for it is the spirit, not the symbol, that giveth life.

So in reading the Bible we pay not too much attention to the text of it, we do not take too literally everything we read in it; but we look for the spiritual significance behind

the words. Conscientious translators have done their best to give us an English translation of the books of the Bible as closely as possible approximating the meaning of the words in the original languages in which they were written; and the translation is accurate enough to enable us to sense the spirit that actuated those who set down the words in their native tongue. We bring to our Bible reading spiritual inquiry, trusting the Spirit within us to guide us into the way of knowledge, of Truth, of understanding, together with the wisdom to make right use of these spiritual gifts. In this way alone do we get the significance of spirit that lies behind the symbolic word, in this way do we contact and benefit by the spirit that giveth life.

Lessons in Spring

Elizabeth Barr Haas

I take a lesson from the brook
  That thaws and frees its laughing springs.
I study the sprouting of a seed
  And the way of a bird when it sings.

I watch the shy upcurling fern
  Beside the slender, white-limbed beech;
And learn from the bursting alder buds
  Something only they can teach.

From the tipsy colt by its mother's side
  To the blowing clouds and silver rain,
I take a lesson to free myself
  From a needless doubt and a foolish pain.

The life of God can never die;
  It spurns the tomb time after time.
Like the green tree, let my spirit be
  Both deathless and sublime.

Parents' Question Box

ZELIA M. WALTERS

Question. I am in charge of a child of eight, who is entirely too good an actress. She exaggerates, embroiders facts, and tells downright fictions. She does not lie to protect herself or to mislead me about any everyday matter. She will confess a misdeed, but she will tell an impossible story about something that happened in another place where she lived. She will tell me of something that happened at school, but so exaggerated that the incident cannot be verified. She visited another child's playhouse, and immediately she announced that when she lived out West she had a playhouse of eleven rooms; and she went on to describe the beautiful furnishings, the great number of dolls, and so on. One of her playmates has some Bantam chickens for pets; but she told me that she used to have pet chickens each of which laid six eggs a day. This goes on all the time. She is a friendly child, pretty, but I am afraid she will get the reputation of a liar.

Answer. I think I should not worry much about this child. You may have the writer of "the great American novel" on your hands. But it is important to teach her to discriminate between fact and fiction. You do not say whether she has ever been without a home, or whether she has been shifted around from one relative's home to another. If so, her tall stories are in a part an effort to attain security. She wants to make herself important, noticed, admired. That is why she tells of having things more astonishing than the possessions of the other children. Give her that feeling of stability and background that every child needs by showing her she is loved.

But stress truthtelling and exact statement. Even the great American novelist must keep truth in the forefront of his mind. When you hear a statement like that about the eleven-room playhouse, take it up with her somewhat in this fashion: "Of course that's just a story you made up. You ought to tell Betty you were making it up for fun. Now tell me all about it. Tell me how it looked and what the dolls did that lived in it." Do not ask her to confess that it's a made-up

story; tell her that you know it is. Then give her free rein in describing the imaginary playhouse to you. Every time she makes an exaggerated or fictionized statement check it up in this way. And in the course of the conversation about it you can say, "You'll never tell these stories to the other children without telling them you made them up, will you?" She is almost sure to reply, "Oh, no." You might add: "It's fun to make up stories out of your head. You can have anything in them. But when you tell what really happened you must be very particular to tell it just as it was."

See that she gets some training in the exact reporting of something she has seen. Perhaps when you are out together you may ask her to notice something; then when you get home ask her to describe the incident. Hold her to the strict truth. Praise her if she can report exactly. Make truth seem as important as it is in life. Tell her hero stories illustrating truthtelling. Place her feats of imagination in another category, where they belong. Let her tell made-up stories as often as she likes as long as she keeps them in their place. Speak to her of the heavenly Father who wants all His children to stand in "the white light of truth." Pray with her in her evening prayers that God may keep her always in Truth.

This is really a minor problem. If you do nothing about it she will cease telling these tall stories when she grows older. But without training she might not be as carefully truthful as she ought to be.

Blessing for Those Who Are Away

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, May 7, 1944

UNITY SUBJECT—*Zeal for Truth.*

INTERNATIONAL SUBJECT—*Paul Crosses into Europe.*—Acts 16:13-15; Phil. 3:7-14.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

7. Howbeit what things were gain to me, these have I counted loss for Christ.

8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrection from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

GOLDEN TEXT—*I press on toward the goal unto the prize of the high calling of God in Christ Jesus.*—Phil. 3:14.

SILENT PRAYER—*Over and above all else I would have in me the mind that was in Christ Jesus.*

A river represents a current of thought or a current of the life forces in the organism. One of the strongest, most irresistible currents of thought in the mind of man is faith. This natural attribute is a soul quality rather than merely a mental quality. Woman represents the soul, therefore it was fitting that the first convert made by Paul and Silas in Philippi should be a woman.

Lydia, who frequented the place of prayer by the riverside outside the gates of Philippi, was a native of Thyatira ("burning incense," "inspired"). Possibly it was she and her household who founded the church in Thyatira to which John the Revelator wrote: "These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first." The Christ in the soul inspires it with zeal, and this zeal endures. The works of the church in Thyatira did not dwindle after the enthusiasm of the founder no longer sustained it, but increased. The name Lydia means

"travail" or "work." Lydia represents one who works at developing spiritual understanding in the soul.

According to the record in Acts Lydia was the only one whose "heart the Lord opened to give heed unto the things which were spoken by Paul." She already had faith in God, and was ready for clearer understanding of what her faith meant. As understanding came she acted on it. She insisted on entertaining Paul and Silas in her own home during their stay in or near Philippi. When the enlightened will (Paul) and the rugged state of mind that reinforces it (Silas) join their forces in work toward spiritual uplift and enlightenment, the zeal of the soul recognizes no power strong enough to neutralize or thwart their action.

Zeal for Truth requires concentration, and concentration requires a letting go of many things for the sake of laying firm hold of one thing. In fact it means one thing to the exclusion of all else. The young Saul's high standing among the Pharisees as a persecutor of the church had been a gain to him. He lost this, and counted it as nothing that he might win Christ. He lost other things as well, but he did not consider them of sufficient importance to list them in the record. He swept them all into one worthless heap and did not mention them again. He went on to search for "the righteousness which is from God by faith." What this righteousness is he tells us. First of all, it means consciousness of the Christ: "that I may know him." The Christ consciousness is all-inclusive. He who has it has "all things whatsoever the Father hath."

Paul's zeal however will not let him stop with generalities. He must specify particulars. He must know "the power of his resurrection." It was a vision of the risen Christ Jesus that had converted him to faith in Christ. Throughout the rest of his life he cherished the wish to attain to the resurrection from the dead, as his Lord had done. To do this he was willing to suffer all things. He would know "the fellowship of his sufferings." He wished to learn the lessons that can be learned only through suffering.

To be conformed to the death of Jesus he felt that he must suffer as Jesus had suffered. That he did suffer the record abundantly shows. He yearned over his people, the Jews, and preached first to them in every town that he visited, only to be denounced by them finally, repudiated, and on three occasions even stoned by them. None of these things daunted him. Imprisoned for his faith, he promptly converted the jailer and his household. Chained to a member of the Praetorian guard in Rome, he preached Christ to each one as his turn to do guard duty over him came, until the whole Praetorian guard knew the story.

We take a lesson in constancy from this record of Paul's life and works. Regardless of his circumstances, he preached Christ and lived the Christlike life. His personal affairs were subordinated to the furthering of his ideal of Christhood. Such concentration leads to the constructive attitude, the forward look.

Although Paul knew from the first what it meant to be denied, denounced, and persecuted, he harbored no feelings of self-pity on that score. Humbly he pressed on toward the goal "unto the prize of the high calling of God in Christ Jesus." All may pursue this prize who will forgo the personal will with its sense desires and concentrate on expressing the enlightened will. As we do so we realize in ourselves the mind that was in Christ Jesus. We know peace, joy, and unfailing faith in God. We know zeal that admits no defeat but that turns every untoward circumstance into a steppingstone to victory.

QUESTIONS

1. What is one of the strongest currents of thought in the mind and soul? Does it reside chiefly in the mind or in the soul?
2. Does zeal (Thyatira) always inspire works (Lydia)? In what kind of works does zeal for the Christ find expression?
3. Is zeal a form of concentration?
4. What is the "righteousness which is from God by faith"?
5. What lesson is outstanding in the record of Paul's life?

Lesson 7, May 14, 1944

UNITY SUBJECT—*The Presentation of Truth.*

INTERNATIONAL SUBJECT—*Paul in Thessalonica.*—Acts 17:1-4; I Thess. 2:1-12.

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures,

3. Opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he,* I proclaim unto you, is the Christ.

4. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

1. For yourselves, brethren, know our entering in unto you, that it hath not been found vain:

2. But having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict.

3. For our exhortation *is* not of error, nor of uncleanness, nor in guile:

4. But even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts.

5. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness;

6. Nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ.

7. But we were gentle in the midst of you, as when a nurse cherisheth her own children:

8. Even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were

become very dear to us.

9. For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

10. Ye are witnesses, and God *also,* how holily and righteously and unblamably we behaved ourselves toward you that believe:

11. As ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you,* and testifying,

12. To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

GOLDEN TEXT—*Rejoice always; pray without ceasing; in everything give thanks.*—I Thess. 5:16-18.

SILENT PRAYER—*I rejoice in the Truth in which I live and have my being.*

Paul's method of presenting the truth to his hearers is worthy of study. When he reached a town or city he hunted up a Jewish synagogue if the place contained one, and gave his message first to the Jews. In the absence of a synagogue he looked for a place of prayer. Although Truth applies to all of life, it is helpful when giving thought to the things of mind and heart to choose a place that is associated with these things in our thought and that is conducive to peace, quietness, and exaltation. A church or synagogue meets these needs.

Paul "reasoned . . . from the scriptures" in presenting Truth to his hearers. To be convincing a statement must appeal to reason. Unless it does this it cannot conform to Truth. Paul took his texts from the Old Testament, which was familiar to all Jews, and from them reasoned that they had been fulfilled in Jesus Christ. He interpreted these Scriptures to his hearers, alleging that the prophecies foretold a Messiah and that they had attained their fulfillment in Jesus.

In our day we interpret the Christ in metaphysical terms and affirm our entrance into the Christ consciousness. Paul affirmed that the Christ was made manifest in Jesus. "This Jesus, whom, *said he,* I proclaim unto you, is the Christ."

This proclamation follows the words of Jesus "I that speak unto thee am *he*."

A confident affirmation following a reasonable presentation of Truth has persuasive power. Those who are without preconceived bias or prejudice, who really wish to know the truth of the inner life of mind and soul, are influenced by such teaching. "Some of them were persuaded, and consorted with Paul and Silas." These were the Jews, who represent the religious instinct in man. They were less open to conviction of the truth than were the Greeks, who represent the reasonings of the intellect. The latter were accustomed to being convinced by an appeal to reason, and "of the devout Greeks a great multitude" were persuaded of the truth of Paul's preaching.

The appeal of reason is not to the intellect alone; the soul also is transformed by it. "Of the chief women not a few" became Paul's converts.

Truth should be presented courageously and with sincerity. High-mindedly and with pure selflessness we are equipped to proclaim the Christ at the heart of life. Our responsibility to present the teachings of the Christ and to express its Spirit in totality and perfection is absolute. "Even as we have been approved of God to be intrusted with the gospel." As we prove true, Truth proves us. Neither error nor uncleanness nor guile can enter into it. Insofar as our presentation of Truth is tinged with any of these it is wide of the mark. Flattery and covetousness likewise are ruled out when Truth is under consideration.

Humility is the mental garment of the true teacher. Self-glorification puts Truth completely out of mind. Divine love is one phase of the Christ consciousness that has a universal appeal, and with it divine wisdom is closely associated. Paul told the Thessalonians: "We were gentle in the midst of you, as when a nurse cherisheth her own children." In their perfect expression love and wisdom are mature faculties. They give not only Truth but themselves as well. When we throw ourselves with all our soul into the work of making Truth

known, our labors can never be in vain.

We cannot be perfect as the Father in heaven is perfect until we develop and express the fatherly and motherly qualities of divine love. These are expressed variously, by exhortation where needed, by encouragement, or by testifying to the truth that we have experienced and that may help or guide others.

As long as we are filled with zeal for Truth and have the will to share our good with others, we cannot cease our efforts to express it so that those who come within the radius of our influence may be inspired to "walk worthily of God" or live rightly and truly.

QUESTIONS

1. What part does reasoning play in the presentation of Truth?
2. What form of teaching should follow the reasonable presentation of Truth?
3. Is the religious person more open to reason than the intellectual person, or less so?
4. What is the effect of reasoning upon the soul?
5. What are the qualifications of the one who would teach Truth?
6. How must we express divine love in order to be perfect as the Father in heaven is perfect?

Lesson 8, May 21, 1944

UNITY SUBJECT—*Making Life Radiant.*

INTERNATIONAL SUBJECT—*Paul in Corinth.*—Acts 18:1-4; I Cor. 13.

1. After these things he departed from Athens, and came to Corinth.

2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3. And if I bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing.

4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.

9. For we know in part, and we prophesy in part;

10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13. But now abideth faith, hope, love, these three: and the greatest of these is love.

GOLDEN TEXT—*But now abideth faith, hope, love, these three: and the greatest of these is love.*—I Cor. 13:13.

SILENT PRAYER—*When I express the love of the Christ the living essence of Truth is distilled in my heart, and I know God.*

The departure of Paul from Athens and his entry into Corinth furnish us symbols that are well known to the metaphysician. The word of Truth (Paul) first gains entrance to the mind through the intellect (Athens) and afterwards through the heart (Corinth), where it arouses love. Corinth ("ornamentation," "beauty") was a center for the worship of Venus, the pagan goddess of love.

As one of the things that abide, love is eternal. It existed in the beginning as subconscious motivation of the healing forces of nature and later in the heart of man as conscious impulse toward service. The healing forces of nature are represented in this lesson by Aquila and Priscilla, the former representing their positive aspect, the latter their negative. The word of Truth comes to these forces, and through them we work out the redemption of our body (tent). Paul, Aquila, and Priscilla were tentmakers.

In his efforts to express love the Truth student is guided by certain rules. The word of Truth (Paul) comes into that part of the mind which is given over to religious thought (a synagogue). Its activity there arouses both the heart (the Jews) and the intellect (the Greeks) to newness of life and understanding. Paul reasoned in the synagogue of Corinth, persuading Jews and Greeks that Jesus was the Christ. The method of his reasoning is found in the text that forms the latter part of today's lesson.

Whether we have the Christ love in our heart can be determined by the rules laid down by Paul. Though we "speak with the tongues of men and of angels," if we lack forbearance and kindliness our oratory is mere mechanical elocution without conviction of feeling or depth of experience. "Love suffereth long, *and* is kind." "If any man love, he knoweth what is the cry of this voice. For it is a loud cry in the ears of God."

The gift of prophecy is the flowering of rare powers of intuition that enable us to grasp the underlying truth of mysteries and knowledge beyond common knowledge. Faith is the motive power that enables us to realize unmanifest

truth. But we may possess both intuition and faith, yet if we lack the enduring quality of love we may live a life barren of true satisfaction. "Love never faileth." Prophecies have to do with temporal events and are for a day. Faith is eternal but less active than love. Faith clings to its object through sorrow as through joy, but love turns life into joy for its possessor, for it "rejoiceth with the truth."

Giving is regarded as a sure sign of love, but we may give away all our goods to feed the poor from a motive quite different from love. It may be from a desire to gain fame or merit with God. It may be from a desire to rid ourselves of the cares and responsibilities of wealth in order to follow a carefree life of study and research. Underlying these motives is the self in refined form. Self-seeking is not always so open and obtrusive as the ugly thing that a cartoonist recently brought to our attention in a picture entitled "New National Anthem," showing four men with hideous faces and wide mouths bellowing "My country, 'tis of *me!*" while a huge dollar mark heads the line as the trademark of their patriotism. Self-seeking often takes a subtle form not easily detected for what it is by the one possessed by it. "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own." Those who do not seek even what is their own do away with self-seeking once for all.

To give up something for the sake of something else may be desirable, but the mere act of giving up has no merit in itself. Jesus Christ gave us the true pattern of sacrifice in the giving up of the personal self. "At the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Sin cannot be put away effectually in any other way than by the offering up of personality.

True sacrifice is denial of the smaller personal self so that the true, divine self may become manifest. Only love of goodness can bring us to consummate this task in its fullness. Love is perfect in its power to transform the heart, and "when that which is perfect is come, that which is in part [the personal self with its petty tyrannies over us] shall

be done away." In the child childishness is in order, but with maturity should come the balanced reason. In like manner before the dawn of understanding a person follows the authority of creeds and accepts as binding the accumulated history of religious thought and tradition; but with the growth of hope and faith he comes at length to know the love of God, and stands alone in all creation as an expression of that which is perfect in this respect.

QUESTIONS

1. How is the entrance of Truth into the mind through the intellect and thence into the heart symbolized in this lesson?
2. What do Aquila and Priscilla represent, and how is their work indicated?
3. By what rules can we determine whether we are expressing divine love?
4. Is giving always a proof of divine love?
5. Is it easy to detect self-love? Is it easier to deceive oneself?
6. What sacrifice is effectual?
7. Through what at last do we come to know the love of God?

Lesson 9, May 28, 1944

UNITY SUBJECT—*The True Significance of the Christ.*

INTERNATIONAL SUBJECT—*Paul Encourages the Corinthians.*
—II Cor. 4:5, 16-18; 5:1, 5-8, 14-19.

5. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.

16. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.

17. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory;

18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

1. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

5. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.

6. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord

7. (For we walk by faith, not by sight);

8. We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

14. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;

15. And he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

16. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more.

17. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

18. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation;

19. To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

GOLDEN TEXT—*Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.* —II Cor. 8:9.

SILENT PRAYER—*I seek the riches of the Christ mind and count all else as nothing compared with this inner wealth.*

Whoever seeks the Christ must of necessity put aside all else and devote himself wholly to this one purpose. Jesus

preached the necessity of unity and taught His disciples that they must be one with Him, with God, and with one another if they wished to live the life that He lived. Paul preached the Christ and the life of service that it entails. Humility is one of its outstanding qualities: "ourselves as . . . servants for Jesus' sake."

The life that is impregnated with the Christ Spirit is filled with zeal and the kind of strength that zeal imparts. "The inward man is renewed day by day" by conscious communion with the indwelling Spirit of power. The viewing of the eternal qualities of love, power, wisdom, and Truth gives a sense of stability in a world of change.

After reaching a certain age the natural man enters a period of physical and mental decline. The first stage of senility is a more or less movable one as regards time, occurring earlier in some persons than in others. In the Christ consciousness such a period of senescence with its accompanying decay is not inevitable. As we learn to renew "the inward man . . . day by day" we learn also to renew "the outward man." The former is accomplished by renewing the mind, by keeping alive our interest in fundamental things, "the things which are not seen."

Consciousness is not seen, yet without it there can be no life in the real sense of the word. A person may continue to breathe and exist while unconscious, but until consciousness returns he has no real contact with life and everything is in abeyance awaiting the moment when he "comes to himself." When he regains consciousness the gauge of his life is the range of his consciousness. If he is interested in nothing but the petty round of selfish pleasures and the insignificant doings of the outer world, his is a narrow consciousness and his life a circumscribed life. Let us "eat and drink, for tomorrow we shall die" is the motto of such an existence, for life it is not in any real sense of the word.

The "earnest of the Spirit" is the pledge by which we know that greater riches are to come as we use and develop what we have. Our mind and spirit are the proof of our im-

material nature. In possessing them we realize that we are more than physical beings and that we are to become inhabitants of still higher realms than any we now know as we develop the faculties designed to function in those realms.

The "building from God, a house not made with hands," is the one we build by developing and expressing these higher faculties and living in a consciousness that transcends the physical or material consciousness of the race. The mental and soul realms (heavens) are eternal in that they are a manifestation of Mind. The "I" lives in its consciousness of Truth as the material body lives in a house built with hands. A house is a shelter from the elements, a spot where we may relax and rest, refresh ourselves, enjoy our family and friends, and be at home. The Christ consciousness is a house in the mental and spiritual world. Aware of peace, safety, and well-being, we may relax in mind and rest in God, meditating on His loving-kindness and tender mercy. The statement "Lord, thou hast been our dwelling-place in all generations" is an affirmation of the indwelling God or the Christ consciousness.

We do not have to be "absent from the body" before we can be "at home with the Lord." We can so identify ourselves with our spiritual I AM that we become one with the Lord here and now; that is, we live in the Christ consciousness. Whether we believe in a physical second coming of the Christ or not, we no longer really know Him after the flesh. We know Him by the Spirit that animates true followers of the Way everywhere. "Even though we have known Christ after the flesh, yet now we know *him so* no more."

QUESTIONS

1. What fundamental principles must be taught by the one who preaches "Christ Jesus as Lord"?
2. What qualities or faculties are outstanding in the one whose life is impregnated with the Christ Spirit?
3. How may we escape old age with its accompanying decline?
4. How does consciousness prove to us the comparative value of the "things which are not seen" with things seen?
5. What is meant by the "earnest of the Spirit"?

Silent UNITY

The radiant substance of Spirit shines in my mind.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM INCLOSING a money order, and you may use it for your radio work, for which I am very grateful. The radio talks each day from KYA are wonderful; we look forward to them and seldom miss one. I have had a healing of insomnia since studying Unity, for which I am very grateful. Only one who has had long sleepless nights can know how good it is to be normal again.—*Mrs. H. A., California.*

IT IS WITH great thankfulness that I write to you. On the evening of the day when I sent a message to you the excruciating pains of stomach and abdomen that I had endured for several days left me suddenly, leaving no trace of soreness. It was as though a hand of healing had been placed on my body. I knew it was the prayers of Silent Unity, and I thank you for your wonderful help.—*M. E., Illinois.*

EVERYONE who knows me says it is a miracle that I, a woman eighty-five years of age, am healed of a broken hip after the doctors had said that I would never walk again. I go upstairs and downstairs without help of any kind.—*G. H. T., California.*

MANY THANKS for your kind help with prayer for my husband and me. I am very grateful that the dropsy in my legs has disappeared, and the doctor cannot understand its pass-

ing away like this. But I know it was through your help in prayer, for which I am very grateful. I am also grateful to God for this healing blessing.—*E. R., England.*

Filled with Plenty

I WROTE some time ago for prayers that we might find someone to work for us. It seemed impossible. Laborers were so hard to find. You sent me a prayer to use: "My need for help and my trust in God draw to me the person who can do the work to be done and who will be happy and blessed in doing it." God marvelously answered that prayer. Two men came—perfect strangers—and asked if I had any work for them to do. I felt certain God had sent them, and I told them what we needed done. They worked that day and continued to work until the job was finished, which took about three months. —*Mrs. R. D. K., Ohio.*

He Shall Have Abundance

I AM SENDING five dollars in cash, saved in my prosperity Bank. I know it will reach you safely, as it is God's tithe, and nothing can mar in any way that which is His.

I have had a real spiritual uplift from my use of the prosperity bank this time. I seem to have gained more wisdom and spiritual understanding, with a deeper knowledge of how to apply the divine principles to my ever day affairs. Oh, it is wonderful just to turn everything over to the Father and go right on with no anxious thought about the outcome. —*M. H. G., District of Columbia.*

I CAN TRUTHFULLY say I never saved a penny until I started the prosperity-bank plan. Every week it was a question how I was going to make ends meet. "Neighbor, can you loan me a dollar." Now my life is different. I manage to put some in the bank every month, also the specified amount in my prosperity bank; and I don't worry about pennies or small change.

It seems the Lord provides a way for me to have what I want or need. Or is it the old saying "Give to receive"? —*M. A. W., Kentucky.*

THE PROSPERITY-BANK DRILL has brought me much good, and I am deeply grateful for your prayers. Financially I have demonstrated some twenty-five dollars' worth of good in addition to my regular income. There has also been a wealth of friendship, love, and other spiritual blessings. Thank you for the comfort your prayers have occasioned, and continued blessings in your invaluable work.—*E. K., Canada.*

My Help Cometh from Jehovah

I AM INCLOSING one dollar for a renewal of my subscription for UNITY magazine. The articles are very interesting and helpful; and I lend it, and so it helps others.—*H. P., New Jersey.*

I HAVE already had letters from the friends to whom I sent the yearly subscriptions for UNITY, and they tell me how much of an uplift they get from reading the magazine. One friend says when she is through reading her copy she passes it on to someone else. I don't believe I could have gotten through the summer if it hadn't been for UNITY and the other literature you have sent me to read.—*Mrs. G. T., Iowa.*

Love One Another

SOME TIME ago I wrote to you asking you for prayers for peace and harmony in my home between me and my stepdaughters, who were very inconsiderate of my husband's and my feelings. Since writing you there has been a very big change in these girls' attitude. So I am happy to say now that my prayers through Unity have been answered, and peace and harmony are again in my home.—*Mrs. O. M. R., Illinois.*

SOME TIME ago I wrote to you for help. Need I tell you that within a week after using the affirmation you sent me I had

completely overcome a difficulty that had worried me for years? I cannot say *I* overcame; I believe I must say the difficulty just left me. It was a feeling of hate, and suddenly I noticed it was gone. How can I ever thank you for the wonderful work you are doing?—*M. M., New York.*

He Is My Refuge

I THINK it is around two months since I wrote to you asking for prayers for my husband and myself. Everything has turned out wonderfully. My husband has a fine position, and I expect to go to housekeeping soon. All good has just poured in on me, on us both, for that matter. He does not have the desire for drink, but is wise and sensible now, so his health is improving.—*Mrs. S. C. J., New York.*

I AM VERY happy to report that my situation in the navy has completely changed. I am now being used in the work for which I am best fitted and which I most like.

Conditions actually began to change immediately after I wrote to you for help. I know that your prayers and mine have brought about this happy result.

I am very grateful to Silent Unity for helping me to understand the unhappy situation in which I found myself. The change was accomplished with such ease that I wonder why I ever had such unhappy thoughts.

You may discontinue prayers for me as there are, I know, many others who have greater need of your gracious help. —*C. D. C., Maryland.*

His Truth Is a Shield

I AM AN ardent Unity reader and have had many occasions to be thankful for being so. Two years ago about this time my husband and I were driving up a hill on our way home when the car skidded on some ice and we went down a twenty-foot banking. Our car did not turn over, and when we got to the

foot of the bank we turned into the road and drove off. People who saw us, and there were many, held their breath and expected to pick us up in pieces, but we just drove to the nearest garage to have the car inspected for any damage. There was none.—*L. A. G., New Hampshire.*

I WROTE you about a year ago asking prayers for my daughter, who was a prisoner of the Japs in China, and I was notified she would be in the United States in December, 1943, on the Gripsholm—she, her husband, and four children. I thank God for answered prayers.—*A. O., Minnesota.*

Father, I Thank Thee

GOD BLESS YOU for the wonderful work you are doing.

I know the power of prayer from experience. I have never written to you (either for myself or another person) asking for prayers without receiving results.

There was my sister-in-law, whose domestic inharmony has been transformed into harmony.

As for me, while the joy is great that comes from being thankful for the privilege of introducing Unity to my friends, there is so much more that I have received both materially and spiritually. Again thank you, and may God bless you. —*N. S., New York.*

WE ARE SO far away from the United States here in little New Zealand, and I have just realized that I must write at once if you are to receive this letter before the end of the year! I wish to thank you deeply and all the kind friends who are making it possible for me (and others out here) to receive my magazines without payment until the war is over. In spite of the war I have received every copy to date; and as I have said before, I always feel that a special blessing has come when "my" UNITY arrives. The articles are so helpful and instructive, and they are helping me so much in my daily life. I lend or give my copies to others when I can.—*Mrs. H. F., New Zealand.*

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Globe—Sarah Lightle (LT) 117 E Oak

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San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Robert Hulbert, 126 Post

Santa Ana—Alice Hopkins, 204½ Fourth

Santa Cruz—Mary Higgins, 151 Garfield

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Bloomington—Mabel Daughtry, City library

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Jefferson City—Amanda Clibourn (LT) 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Louvilla Fielder (LT) Jewell bldg
Lee's Summit—Nettie Wyatt (LM) Unity Farm
Lemay—Julia McKee (LT) 284 Lemay
Springfield—Fannie Baldwin (LM) 224 W State
St Joseph—Unity, 12 & Felix
St Louis—Elsie Abbott, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) 3616 Bates; Florence K Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle Taylor Key, Myron Key (LM) Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten (LM) 109 E Pine

NEBRASKA

Lincoln—Blanche Evans (LM) Peterson bldg
Omaha—C N & Hallie Broadhurst (LM) Electric bldg

NEVADA

Reno—Robert Caswell (LM) Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat (D) Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6
Raton—C Schleifer (LT) 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Elmira—Dale & Donna Newsum (LM) 312 Lake
Flushing—Adele Woodruff (LM) 135-42 40 rd
Ithaca—Dale & Donna Newsum (LM) 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) 1 W 47; Stella Wrenn (LT), Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Siemon (LT) 400 E 59; John Coulson, Steinway hall; Nanna

Sutton (LM) (col) 137 W 110
Rochester—Raymond Barker, Elise Rosenburg, Carol Gillespie (LT) 29 Gibbs
Roslyn—Adele Woodruff (LM) No. 7 The Maples
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Helen Zagat (D) 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Alliance—Unity, 242 E Main
Canton—Unity, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Masonic temple, 5th and Broadway; Effie Smith, Oakley, 3047 Madison
Cleveland—Earl B & Martha Anthony, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler (LT) YMCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Unity, Commerce Guardian Bank bldg
Warren—Everett St John (LM) 2d Natl Bank bldg
Wellington—Margaret Jones (LT) 419 Courtland
Youngstown—Everett St John (LM) YMCA

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Eugene—Cleoda Dawson (LT) 38-39 Hampton bldg
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Foster Kittrell (col) (LM) 602 Boas
Philadelphia—Margaret Ann Feldt, St James hotel
Pittsburgh—Edward Robinson (D), Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary E Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk
Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg
Dallas—Ruth Gillespie (LM) 1708 Commerce
El Paso—Unity, 305 E Franklin
Fort Worth—Ruth Gillespie (LM) Texas hotel
Houston—Lilian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian R Brown, Civic Recreation bldg
Ellensburg—Beulah Scott, Ellensburg hotel
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck (LM) 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor (LM), 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

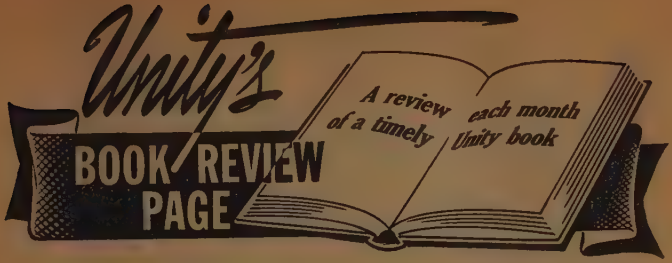
ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM) 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington (LM) 11 Sea View, Co Durham

You Help Someone You Know

When You Give to the

U S O



Know Thyself

By Richard Lynch

Anyone illumined by Spirit and seeking dynamic, workable ideas for greater spiritual unfoldment and self-improvement will instantly approve of *Know Thyself,* by Richard Lynch. Doctor Lynch is an idealist who brings his ideals to fruition by application of the never-failing laws of Truth, and he stimulates his readers to live the Truth they know.

Know Thyself discourages any feeling of resignation and impels you to expect more of God's goodness. For example, you cannot remain complacent about negative conditions in your life after reading the chapter entitled "Efficacious Prayer," where you will find this statement: "We are fast learning to know God as living activity, creative force, infinite Spirit."

Of prayer Doctor Lynch states: "Intense desire in the human soul is a prayer energy that uses thought as its operating medium, and the response or reaction to this energy, when applied in accordance with law, is no more mysterious than the effect of any other applied principle. . . . Efficacious prayer is the result of making contact with the consciousness of God."

The reward of reading *Know Thyself* is a new visualization of your potentialities and a new striving for the achievement of the good you recognize to be yours and yours alone.

(Bound in green cloth, Know Thyself *is priced at $1; in the flexible binding, $2.)*

Appearing in Other Unity Magazines This Month

Half Slave and Half Free

Abraham Lincoln once pointed out that no nation could endure half slave and half free. "This truth applies to individuals no less than to nations," writes Harold S. Kahm in the May 13 issue of *Weekly Unity*. In his article entitled "When Everything Goes Wrong" he explains that we are unwitting part-time slaves to the old order of our thought. Even after we have accepted the new order of harmonious thought as set forth by Jesus Christ it is difficult for us to remove every vestige of former reactions to conditions and to individuals. Mr. Kahm assures us that there is something we can do about being half slave and half free in this respect, and that is the basis of his article in *Weekly Unity*.

Do You Have a Theme Song?

Do you have a theme song, a song that comes instantly to your mind, heart, and lips to dispel any fear or gloom in times of stress? An article entitled "Theme Song" in May *Daily Word* will inspire you to choose a theme song if you do not have one. Mary Mae Oesch writes about her theme song, "God Will Take Care of You," and explains vividly how each line seems to increase her strength and courage as she proceeds with her singing of it. She says: "As I learned more about Truth, I began to understand more clearly the true breadth and depth of meaning in the hymn I had always sung:

> 'Be not dismayed, whate'er betide,
> God will take care of you.' "

Flat Tire Starts a Friendship

Finding one of the tires flat when leaving work on the night shift, with several passengers depending on you for transportation home, suggests a minor catastrophe. This was the situation that Demaree Lowe Jackson faced, and he tells how a real friendship grew out of a Mexican janitor's desire to assist with the tire repairs. An interesting account of how the janitor's life was changed through this incident is told in the story "My Friend Jose" in *Good Business* for May.

Lesson in Friendship

Sergeant Jack Manola, a former Silent Unity worker and now a member of a fighter squadron serving in foreign fields, sends an account of one of his experiences in China. The story is entitled "Two on a Hill" and appears in *Progress*. He tells of meeting a friendly Chinese coolie with whom he could not converse. In Jack's own words this was the situation: "A Chinaman and an American, each ignorant of the other's language! Words in this case were utterly useless, that is, spoken words." Jack's reactions are poignant and worthy of the sincere Truth student that he is. It is a joy to have a message from Jack to share with *Progress* readers.

Rowing Contest before the King

There was to be a great event in connection with the king's visit to Lake Agnes, a rowing contest, in which Peter and many other boys were entered. Some of the boys Peter knew very well; others were strangers to him, and some of the hope in Peter's heart gave way to a certain troubled fear when he realized that he must compete with all the others. The rules of the contest were not being observed by some of the contestants, but Peter determined to be honest and faithful. An unexpected passenger in Peter's boat, as Peter leaves for the starting point, gives a surprising turn to Rose Hart's story "How Peter Stood the Test," which appears in *Wee Wisdom*.

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals		1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS *from* UNITY

Study and Prayer Groups Have Health Objective in 1944

For the information of new readers of *Unity* we wish to explain the plan and purpose of Lessons in Truth Week and the Lenten Program, both of which are annual events involving world-wide groups of Unity students.

For many years a week in September has been set aside as Lessons in Truth Week. This is a time of united study, when thousands of persons find a new sense of freedom in Truth. Every year after Lessons in Truth Week enthusiastic letters come both from those who have read *Lessons in Truth* many, many times and from beginners in Truth. The testimonies of new blessings received are truly a benediction upon this world-wide study plan.

The *Lessons in Truth* study program is followed by a consecration period, which is appropriately scheduled for the Lenten season. Unity students at that time review the book *Teach Us to Pray,* by Charles and Cora Fillmore. It is a guide to the practice of prayer and to the full realization of God's loving presence. This is a positive, constructive observance of Lent, because in fully acknowledging the presence of God, good, one rises above every evil thought, act, and condition.

With the understanding gained from a study of *Lessons in Truth* and the realization of God's willingness to protect and provide for His children, which is brought home by *Teach Us to Pray,* a consecrated Truth student is prepared to demonstrate the good that is rightfully his.

During May and June this year Unity desires to see Unity students claim the health they desire. The body is the temple of the living God, and no one should accept any thought or condition of illness but should step forth with prayer and understanding to claim his perfect health. If you are interested in making a definite demonstration of health, why not participate in Unity's Claim-Your-Perfect-Health program announced elsewhere in this issue.

Unity Scrapbooks a Blessing

Several subscribers have written to tell us of the blessings they receive from selecting articles and poems from old copies of Unity periodicals and placing

them in scrapbooks which they then distribute to hospitals or to friends who are confined to their home for a time. The activity of selecting the material affords an opportunity for concentration upon spiritual ideas and harmonizing the work of the mind and hand in a worth-while project.

One friend, whose husband is in a veterans' hospital, writes that she has been binding together a number of copies of *Weekly Unity* in a stiff cover; that she has made several volumes in this manner. Her husband told her that these bound volumes are in constant use and that they have done much to inspire and encourage the patients.

The kind of body you have, the kind of home you have, the kind of work you do, the kind of people you meet, are all conditioned by and correspond to the mental concepts you are holding.—*Emmet Fox; The Mental Equivalent.*

"The Child Astray"

In the November 20 issue of *Weekly Unity* there appeared an article on juvenile delinquency by Zelia M. Walters called "The Child Astray." We have had so many requests for copies of this article that we have had it printed in pamphlet form, and it will be sent upon request to persons or groups who are particularly interested in the problem of juvenile delinquency.

Silent-70 Work Appreciated by Chaplains

The Silent-70 Department has received many letters from army chaplains in appreciation of the Unity literature sent to them for distribution. A chaplain from an army camp in a Southern State writes: "It is difficult for me to express in words my gratitude for your generous response to my request for pamphlets for our literature rack in the chapel. All of the literature is excellent. I placed it immediately on the

rack, and announced at the services that I had some new literature that was positive Christianity. The men especially like *The Mental Equivalent* and *God Is Blessing You Now.* The prayer cards are helpful too, and these find a place in the New Testaments that we give out."

"Bound to Succeed"

Before undertaking a new project, get your inner vision and guidance. Get the approval of your indwelling Spirit, then go ahead. Get the conviction that the Spirit within you is urging you to success. Go forward with this inner secret in your heart.

You cannot fail when you have Truth and love in your heart. You are bound to succeed when Christ in you succeeds in making His presence known to you. You can go into the very heart of the commercial world and keep true to the inner vision. You can go where men are afraid of failure and convey to them the message of success.—*Frank B. Whitney; Mightier than Circumstance.*

Another Sign of Growing Interest in Truth

A friend writes that on purchasing a money order for her Unity literature recently she was surprised to find that the post-

office clerk used a rubber stamp to affix Unity's name to her money order. A number of post offices in the large cities of this country now use rubber stamps bearing Unity's name in order to expedite their work.

An Invitation to Men and Women in the Nation's Service

You are cordially invited to visit Unity headquarters when in Kansas City. At any time during the day, Monday through Friday, someone will be ready to welcome you and to see that you are shown all the interesting phases

of the Unity work. In case you are not familiar with the Kansas City streets and transportation service, you may call Victor 8720 upon arriving in Kansas City and ask directions for reaching Unity School. The address of course is 917 Tracy Avenue

Unity Appreciates Courtesy of Newspaper Editor

An owner and publisher has extended the Unity School of Christianity the courtesy of reprinting in his newspaper some of the announcements that appear in our magazines. Unity sincerely appreciates the interest indicated and believes that this loyalty and spirit of co-operation will result in many blessings to Unity and to this Truth-minded newspaper publisher. We know that our friends will join us in being grateful to this publisher.

The Teacher Always Appears

Have you had the experience of having someone come into your life very briefly, perhaps only for a few minutes, yet you recall that someone as a person that brought you a very definite lesson just when you needed it? In the story "Around Us Are Our Teachers" Narada Evaldt writes of a music teacher's com-

ment to a pupil who had expressed appreciation for having been accepted as a pupil: "When the pupil is ready the teacher appears." Is that not the way with life in general? From infancy on through life we meet multitudes of people. There are some who play a vital part in our life; some merely cross our path and are seen no more. Why does this happen? You will want to read "Around Us Are Our Teachers" in June *Unity,* for this article will help you realize how often you have been blessed by a "teacher" when you were ready for a definite lesson.

Your better understanding of life is the reward that gives you greatest happiness. Life pays; it pays by giving itself. —*From What Are You?*

Cards and Pamphlets for Servicemen

The Unity cards, leaflets, and pamphlets now available for free distribution to men in the nation's armed services and their families are as follows:

Cards and Leaflets

I Pray for You
The Prayer of Faith
For Thy Benediction
Prayer for Protection
A Free Man's Prayer
Prayer for a Loved One
God Is with You

Pamphlets

Young Man in Uniform
His Protecting Spirit
The Ultimate Victory

If you desire to distribute these cards and pamphlets you may have them free of charge. You may order a complete assortment or the separate items in such amounts as you wish. We suggest that you clip this list and send it to us, indicating the choice and quantity on the margin.

When we direct the mental powers upon a definite idea, faith plays its part; it is involved in concentration. As we give attention to the idea through one-pointed mind concentration, we break into a realm of finer mind activity, called faith or the fire of Spirit. Thus faith opens the door into an inner consciousness, where we hold the word steadily in mind until the spiritual ethers respond to our word.—*Charles Fillmore; in Teach Us to Pray.*

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CHRIST MEMORIAL UNITY CHURCH

MYRTLE FILLMORE
Mother of Unity

WITH THE coming of Mother's Day on May 14, Unity School of Christianity and its friends pause to pay tribute to the memory of Myrtle Fillmore, Mother of Unity.

A worthy and devoted mother in the usual sense, Myrtle Fillmore, because of her ability to contact the mind of God, also nurtured a divine idea that became the nucleus of the Unity ministry and teaching. This idea, the realization of the truth of her being, came to her simply, yet in dynamic words: "I am a child of God and therefore I do not inherit sickness." After finding health and the solutions to her other problems by living according to her regenerating, unshakable faith, she soon discovered that she could help people around her. Thus began a world-wide ministry that has helped millions find health, joy, peace, and plenty.

Although Myrtle Fillmore made her transition to the invisible side of life on October 6, 1931, her faith, her devotion, and her vision for the Unity work live on. Those who were privileged to work with Mother Fillmore fondly recall her custom of walking through the offices, of pausing for a moment at the desk of each worker and saying, "Bless you." That benediction still is felt, and every phase of the Unity ministry is blessed by the genuine, consecrated spirit of her love, which remains with us.

In observance of Mother's Day and in appreciation of all Unity mothers we share here a passage from one of Myrtle Fillmore's letters: "Mother's Day was a glorious occasion for me. My heart was lifted up on the joyous thoughts of my own privileged experiences of motherhood and in the memories of many beautiful things I have witnessed for others, and in the stacks of loving messages from dear ones who think of me with blessings. We are one large family fulfilling the divine purpose of holy living and loving, through the Lord Jesus Christ."

(Letters of Myrtle Fillmore, a standard Unity book, makes an ideal Mother's Day gift. Bound in green cloth, it is priced at $1; in black flexible binding, $2.)

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

EMMET FOX BOOKLET

Now Accompanies Unity Gift Subscriptions

In the future the friends for whom you order gift subscriptions for Unity periodicals will receive a gift copy of THE GOLDEN KEY, a booklet by Emmet Fox that has gained wide popularity because of the simplicity and practical nature of its message. Unity has made arrangements to publish this booklet in a special free edition for new readers of Unity periodicals, because it is truly a key to the message of the Unity periodicals.

Since this special Unity edition of THE GOLDEN KEY is for new readers exclusively, it is not for sale. However during the month of May, while this new plan is being launched, you also may receive a free copy of this booklet by sending someone a gift subscription. The Prosperity Bank coupon offers a convenient way for you to send Unity gift subscriptions to your friends, and receive your own free copy of the booklet.

(Should you desire additional copies of THE GOLDEN KEY, they are 10 cents each in the regular Harper and Bros. edition, which Unity is handling for the convenience of its students.)

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone numbers, if cities are so divided. U-5-44

Announcing

UNITY'S CLAIM-YOUR-PERFECT-HEALTH PROGRAM

In the last half century Unity has recorded thousands of cases of spiritual healing, enough to prove that all things are possible with God and that anyone who so desires and has faith enough can make any Truth demonstration that he wishes.

Because health is such an important factor in life Unity wishes during May and June to stress the attainment of perfect health by spiritual means, and to include as many thousands as possible in a nation-wide perfect-health class.

So that all members of the class may be working together thus generating the power that comes from combined effort, two Unity books that lay the groundwork for perfect health demonstrations have been chosen to be studied together.

STUDY THESE TWO BOOKS TOGETHER AND CLAIM YOUR PERFECT HEALTH

KNOW THYSELF, by Richard Lynch, a masterful book of Truth, will help you realize that perfect health is attainable because it is your divine birthright.

DIVINE REMEDIES, by Theodosia Schobert, is a convenient handbook of healing, containing the Truth approach to the healing of more than a hundred ills.

These two books can be of real and lasting benefit to you, the first by deepening your realization of your right to perfect health, the second by giving you healing statements that fit special needs. As you pray and study these two books, seeking God's restoring power, others will be seeking and praying just as you are, and this will result in greater spiritual power.

A SPECIAL DISTRIBUTION PLAN

While KNOW THYSELF sells regularly for $1 and DIVINE REMEDIES for 50 cents, the price of these books is secondary to Unity's desire that you be benefited by them. If you wish, you may have the two books on your own terms as to price and method of payment. Just write for them. You may send a remittance in any amount with your request, or save the money by the Prosperity Bank plan and send it later, or you may send no money but only your blessings. By this easy distribution plan, Unity hopes that many thousands will take part in the plan, for the greater the number who take part the greater will be the good realized by all.

Unity School of Christianity, 917 Tracy Avenue, Kansas City 6, Missouri

MOTHERS

How strange it is to set one day apart
To honor them—the mothers of the earth!
And yet how beautiful that every heart
Recalls today the one who gave him birth!
If she has passed that hour of sacrifice,
There still remains a strange and lovely thing
With something in it of the gentle Christ:
A memory for the heart's long treasuring.

If she has lived to comfort and to bless
Through long sweet childhood years, what can
we say,
Recalling her—her look, some swift caress,
Her words? How can we honor her today?
What worthy gift have we that we may show
The love that fills our eyes with quick bright
tears?
We search the markets of the world, yet know
We cannot find it, though we seek for years.

—*Grace Noll Crowell*